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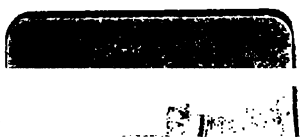
Modern Mysticism

Shearer



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EXPLANATION.

THE late Rev. J. M. P. Otts, D. D., LL. D., a distinguished *alumnus* of Davidson College, and also an honored trustee, made a generous donation to the College for the purpose of founding a lectureship at Davidson College, the interest to be used from time to time to secure and publish courses of lectures, "in defense of the truths of the Bible and Christianity against some form of unbelief that may be prevalent at the time of delivery of any course of lectures."

The first series of lectures was delivered by Dr. Otts, and published: *Unsettled Questions Touching the Foundations of Christianity.* A book for thoughtful young men. Fleming H. Revell Company, New York and Chicago.

The second series was delivered by the late Rev. Robert L. Dabney, D. D., LL. D., and was published: *Christ Our Penal Substitute.* The Presbyterian Committee of Publication, Richmond, Va.

Both these are books of great merit, and may easily be gotten by any who desire it.

The author of this, the third series, was selected by the trustees and the faculty of Davidson College, who assigned him the subject discussed in this little volume, with instructions to publish the lectures after their delivery.

PREFACE.

THE writer has long felt the need of a discussion of the covenants of the Spirit as found in the Scriptures, with special reference to the claims of Modern Mysticism. Those whom we designate as mystics seem greatly to exalt the office and functions of the Holy Spirit, and they claim that the traditional view is inadequate, and even mischievous to man and dishonoring to God. Are they right in their contention?

We do not profess to teach anything new. We consider the teaching of the Westminster Confession of Faith and other standards of the Reformed Churches to be absolutely true and sufficient, as they set forth the gracious operations of the Holy Spirit in redemption.

We do hope, however, to set up and maintain the traditional view as taught in them, by treating the subject from a different point of view, and in refutation of heresies that were not prominently before the minds of those who formulated these standards.

No man may hope to add to the immortal treatise of John Owen on the Holy Spirit; but there has arisen a need of treatment from a different point of view. It is surprising that the recent exhaustive work of Dr. Kuyper does not touch this need. We have a theory which may account for this, but it will not be profitable to discuss it in this place.

Our aim is to ascertain and classify all the works of the Holy Spirit in all ages and dispensations, and to differentiate them one from the other by accurate definition; and also to determine, from the Scriptures, which have been permanent and universal and will be till the end of time, and which were limited and temporary. So far as we know, this ground has not been traversed, nor indeed has its importance been appreciated.

Having accomplished this, as we hope and believe, we then bring the more popular claims of Modern Mysticism to the test of ascertained principles, and then consider their special pleas based on the Scriptures.

We are aware of the difficulty of treating so large a subject in so narrow a compass. It is even more difficult to make the discussion sufficiently scientific and exhaustive to satisfy the learned and sufficiently popular to benefit the general reader.

No apology is needed for the polemic aspects of this volume, because the advocates of the views herein combatted do maintain a constant warfare upon those who differ from them.

We have thought it best to divide the discussion into short chapters for the convenience of the reader, rather than into the division by lectures.

The thoughtful reader may perhaps find it profitable to read "Summary I." at the close before reading the discussion.

J. B. SHEARER.

Davidson, N. C.

CONTENTS.

PAGE.

INTRODUCTION, ... 9

CHAPTER I.

THE TRINITY, ... 13

CHAPTER II.

THE SUPERNATURAL, ... 19

CHAPTER III.

RELATIONS OF THE SUPERNATURAL TO THE GODHEAD, AND TO THE SEVERAL PERSONS OF THE GODHEAD, . 32

CHAPTER IV.

THE COVENANTS OF THE SPIRIT, ... 43

CHAPTER V.

THE COVENANTS OF THE SPIRIT AS RENEWED AND REITERATED BY CHRIST, ... 53

CHAPTER VI.

IS MODERN MYSTICISM SCRIPTURAL? 65

CHAPTER VII.

PLAUSIBLE EVASIONS. — CLASSIFICATION OF MYSTIC DOCTRINES, ... 77

CHAPTER VIII.

PAGE.

I. THE WITNESS OF THE SPIRIT.—REVELATIONS BY THE SPIRIT, ... 82

CHAPTER IX.

II. DIVINE HEALING, ... 86

CHAPTER X.

III. REDEMPTIVE PROCESSES EXTRAORDINARY, ... 92

1. ENDUEMENT WITH POWER, ... 92

2. THE HIGHER LIFE, ... 94

3. THE COMPLETE SURRENDER, ... 96

CHAPTER XI.

REDEMPTIVE PROCESSES EXTRAORDINARY (*Continued*), ... 99

4. THE INFILLING OF THE SPIRIT, ... 99

5. COMPLETE SANCTIFICATION, ... 102

CHAPTER XII.

SUMMARIES, ... 108

SUMMARY I., ... 108

SUMMARY II., ... 111

INTRODUCTION.

DURING the past half century there has been a large output of literature on the Holy Spirit, his office and work. The period has been especially marked by the popular nature of the literature which it has produced. The great classical works on this subject, as, for example, John Owens' two volumes, have not been superseded or surpassed; but the very extent and profundity of such works, together with a somewhat heavy and prolix style, have put them beyond any but the most diligent students. No doubt, the increase of popular treatises, accessible and interesting to the laity, together with the increased emphasis in preaching on the work of the Holy Spirit, has been a great blessing to the church. It has been a healthful reaction from both sacerdotalism and formalism. But, like all reactions, it has swung too far, and the result has been by no means an unmixed good. There has been a great deal of ignorant and shallow writing on this subject, followed by equally ignorant and shallow preaching. The very familiarity with which the subject is treated seems to lack reverence, and sometimes savors of profanity. Many old errors have gained a foothold in the most orthodox churches, under the guise of a higher type of piety. Much confusion has resulted in the minds of the people. It has been difficult to combat some of these errors, because Scripture terms have been used in an

entirely new sense, and have become so closely associated in the popular mind with certain peculiar views, that it is difficult to use these terms without seeming to sanction such views, or to reject the views without seeming to reject Scripture. Some work has been needed which would clear up this whole subject in the minds of the people. It must first of all be scriptural, taking account of every passage of Scripture bearing on this subject, and giving a fair and impartial interpretation to each and to all together. It must also be logical and coherent, showing the relation of the particular offices and work, the gifts and graces of the Holy Spirit to general doctrine. It must also be positive, not merely pointing out the error, but stating the truth. This, we think, has been done in the work which we now take pleasure in introducing to the reader. So far as we remember, not an important passage of Scripture has been overlooked; it is logical and clear, laying first the foundation in a concise summary of the doctrine of the Trinity and the personality and office of the Holy Spirit. It not merely gives us a criterion by which we may reject error, but gives a positive answer to the question, What have we left? We know of no other work which covers this ground.

The writer may be pardoned for a personal reference to the author of these lectures, because one of the great difficulties of answering some of the peculiar errors treated in this book is that one lays himself open to the charge of lacking the higher operations of the Spirit, consecration, "power for service," fruitfulness in Chris-

tian work, etc. The writer has known the author of these lectures for nearly thirty years, has studied the Word of God under his teaching, has listened to his sermons, has lived in his house, and knows him to be a consecrated man of God, devout, humble and self-sacrificing, and has seen the fruits of the Holy Spirit's blessing upon his work. He has seen in him the evidence of "peace of conscience, assurance of God's love, joy in the Holy Ghost," and "power for service" in the true sense of that term, together with a "higher Christian life" yet ever growing higher, as he approaches those heights whence by faith he sees the visions and hears the music of the heavenly city, which lies now not far before him. Out of not only a profound scholarship, but a ripe Christian experience, this book comes to our church.

J. R. HOWERTON.

Charlotte, N. C., April 4, 1905.

MODERN MYSTICISM.

CHAPTER I.

The Trinity.

THE subject assigned for this course of lectures is, "The Covenants of the Spirit, Considered with Special Reference to Modern Mysticism." This discussion calls for a discriminating statement of the works of the Holy Spirit and the functions of his office as revealed in the Scriptures, in order to bring the claims and teachings of Modern Mysticism to the test of the Covenants of the Spirit, as we shall ascertain them to be, with their scope and limitations. In other words, it will be necessary to differentiate what is limited and temporary, and what is permanent and universal in those covenants.

Mysticism claims a wide range of spiritual gifts and operations which the ordinary believer does not enjoy: such as, Assurance by direct personal witness of the Spirit; Enduement with power; Infilling of the Spirit; Higher life; Second blessing; Immediate sanctification; Revelation of truth in the Christian Consciousness; Faith cure; Anointing with oil; Laying on of hands; Attestation of answer of prayer; a conscious revelation of the meaning of Scripture, especially unfulfilled prophecies, etc.

We must needs approach this subject from the Trinitarian point of view, which is the view of all really evangelical Christianity. Besides, the advocates of the views

which we propose to examine claim to magnify the office work of the Holy Spirit far more than the average orthodox Trinitarian; and a Unitarian Mysticism would be a solecism.

It is, however, necessary to consider briefly the doctrine of the Trinity as set forth in the Scriptures—the Old and the New. Some think that this doctrine is a New Testament doctrine strictly, or, at least, that it is very obscurely taught in the Old Testament. They are confirmed in this view by the fact that the Jews of the present day are largely Unitarian. The Jews of Christ's day were not Unitarians. They held the doctrine of the Sonship, but denied his claim to be the Son, because this, in their opinion, would make him equal with God (John v. 17, 18), "But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he had not only broken the Sabbath, but said also that God was his father, making himself equal with God." In the remainder of the chapter (verses 19–47) he unfolds his relations to the Father and his obvious claims to the Sonship, as set forth in the Scriptures, and especially by Moses. After they had thus rejected his claims to be their Theocratic King and Messiah, it seems both logical and necessary that they drift into Unitarianism. It is therefore pertinent to inquire whether the pure Monotheism of the Old Testament was Unitarian or Trinitarian, or non-committal on this point.

The doctrine of the Trinity is the surface doctrine of the Old Testament—not taught in categorical form and in affirmative statement, but it is assumed as the starting point of written Revelation. The existence of God, of the heavens, of the earth, of matter and spirit, of man and animal, are all fundamental assumptions. The Scriptures deal only with the nature and relations of all these things.

The word El and the fuller forms Elohe and Elohim are the names of God in the threefold sense in which we use the name God in English: First, Deity or Divinity as opposed to humanity and other creatures; second, the Godhead, Father, Son, and Holy Ghost; third, God the Father, as distinguished from the Son and Spirit. We readily discover in which of these senses the word is used, by the context, by prescriptive usage, and by other principles of a sound exegesis.

The name Jehovah, found about seven thousand times in the Old Testament, and translated Kurios in the septuagint, and LORD in the English version, printed in capitals, is the specific name of the second person in the Trinity—The Son, The Memra, The Wisdom, The Word, The Redeemer, The Saviour, The Mediator of all the covenants or dispensations. These names and others belong to him and to no other, setting forth his personality and his functions in varied form.

The third person is Ruah—the Spirit, the Spirit of God, the Spirit of the Lord (Jehovah). He is sent by the Father and by the Son, as we learn from the New Testament (John xiv. 16, xvi. 7), "I will pray the Father, and he shall give you another Comforter, even the Spirit of truth." "If I go not away the Comforter will not come unto you; but if I depart I will send him unto you." These passages teach that the Spirit proceeds from the Father and from the Son. The procession of the Spirit from the Father and from the Son is obvious from Genesis to Malachi. The very nomenclature indicates it: "The spirit of God," and "The spirit of the Lord." The discussion of his relations, functions, and works will verify this more and more as we proceed.

Before going further it is necessary to show a little more fully that Jehovah is the specific name of the second

person, and to identify him with the incarnate Son of the New Testament.

Some maintain that Jehovah is the incommunicable name of God, expressing the attribute of eternal self-existence. This theory is derived from the fact that the name is a form of the verb "to be," either a future or a participial form, and is translated in one place "I Am."

Others say that it is the covenant name of God because the name is emphasized at the burning bush, in Egypt, at Mt. Sinai, and throughout the Theocracy. There is no need to combat either of these views, because they both apply equally to him if he be the eternal Son of God, and also the covenant-keeping God of all ages.

Some again tell us it is the name of the Godhead and speak of him as the Tri-une Jehovah; and still others say that the name is equally applicable to each person of the Godhead, and so make it the virtual equivalent of God in the sense of Deity. These two views furnish easy stepping stones to Unitarianism. If we surrender the specific name of the Son it will be easy to surrender his distinct personality. Or if we give the same specific name to each of the three persons, it would be natural and easy to confound the distinctions of the persons as Unitarians do.

Let us approach this matter another way. The proper Divinity of Jehovah is universally conceded and his claim to it indisputable, whether we cite his names, titles, attributes, words or works. Then he stands forth as a person, distinct and unique, from Genesis to Malachi, as agent and actor in every conceivable relation to all things, and also without a single hint of a change of person or relations.

This name is always rendered Kurios (Lord) in the Septuagint. This is a personal title with the definite article, as in English, the LORD. This shows, at least,

that those early translators considered the name a personal name, and this certainly would seem to be the surface and common-sense view.

It is now largely admitted that the Jehovah of the Theophanies was always the second person in the Trinity, and that the visible manifestations of his presence, whether as a man at Mamre and at Jericho, or as a flame of fire in Horeb and at Mt. Sinai, or in a cloud over the tabernacle and beneath the cherubims, and the like, were but adumbrations and prophecies of the incarnation. It is easy to our faith to believe that the Son, who is the substance of the Father's glory, and in whom dwells all the fulness of the Godhead bodily, should be the only revealer, and the only mediator in all dispensations as he certainly was in the new.

The following pointers are still more satisfactory:

1. In the first chapter of Genesis God is said to create all things, and we know that their origin is divine; but in the second chapter, in the fourth commandment, and numerously elsewhere, it is taught that Jehovah is the Creator. According to John the Creator is the divine Word, the second person, the Son, who "became flesh and dwelt among us."

2. One cannot read Luke's story of Zacharias, Elisabeth, Mary, Anna, Simeon, and the babes John and Jesus, and fail to see that the Lord Jehovah of the Old Testament becomes the Jesus of the New Testament, or in other words, that the Lord of the Old Testament is the incarnate Lord of the New.

3. He was the lawgiver and the judge from the beginning for Adam, Eve, the serpent and Cain; but Christ says, "The Father judgeth no man, but hath committed all judgment to the Son." Judgment and the execution of judgment are the prerogatives of the Son." (John v.

22–27; Acts ii. 21–36; vii. 30–60; Heb. iii. 7–19; iv. 2; 1 Cor. x. 4–9; Rev. i. 8.)

4. Peter at Pentecost, Stephen the first martyr, Paul in Hebrews, and John in Revelation evidently identify the Lord and Christ.

5. But why argue this point further? Whatever summary we may make of Jehovah's functions and prerogatives gathered from the Old Testament Scriptures, we may make the same summary from the New Testament for the Son of Man because he is the Son of God.

This discussion of the Sonship of Jehovah in the Trinity is by no means exhaustive, but is sufficient to vindicate the statement that the Trinity is the essential doctrine of God in the Old Testament. This discussion may seem to be irrelevant to the trend of this course of lectures, but not so. If we wish to discuss the office and functions of either person in the Trinity, and to make any proper analysis and classification of the supernatural, we must start with a clear recognition of all three persons and of their relations to each other. If our notions of the Father and of the Son, or of either, are confused, or if our recognition of either is at fault, then our notions of his office and work will be indistinct and presumably false; and our notions of the Spirit and his relations to the other two will be equally confused, and certainly partial, if not actually false.

CHAPTER II.

The Supernatural.

WE considered it necessary to approach our subject from the Trinitarian point of view. It is also necessary for us to approach our subject from the point of view of the supernatural. By supernatural we mean that which is above the natural, independent of it, and superior to it in time, position and causation. Now because God is the great first cause of all things he is the only supernatural being, and all his works, activities and manifestations are properly classed as the supernatural. In contrast with this is the natural, which term embraces all created things, material and spiritual. The term includes under it all the activities, agencies, forces and changes which belong to created things. The regular operation of these causes and forces is called nature's law. It is evident, therefore, that the supernatural conditions the natural, both logically and chronologically. The natural began in time, but God is from eternity to eternity. Nature is limited and finite, God is infinite in all his perfections. It would seem evident, therefore, even from natural theology, that God cannot be separated from his created universe. Revelation teaches us more plainly that the supernatural not only overlaps the natural in time, but maintains the most intimate relations to it.

It is proper then to study the supernatural from the standpoint of Revelation. We have already cited the mode of the divine essence. "Three persons in the Godhead, Father, Son and Holy Ghost, and these three are one God, the same in substance, equal in power and glory." It remains to classify all divine works, activities

and manifestations, so far as revealed, and then, if possible, define and trace the relations of the several persons of the Godhead to the same.

Before proceeding further, however, it would seem necessary to consider and dispose of three other terms that have led to confusion of thought: Preternatural, Contra-natural, and Miraculous. All three terms have been confounded with Supernatural.

The preternatural is something unusual and strange, and not readily accounted for—aside from what might be expected from known laws, but still the result of those laws. Preternatural things have been often considered supernatural. Ignorance and superstition contribute to this mistake.

The term contra-natural has rarely been used—"contrary to nature." The attempt was recently made by a strong and discriminative theologian to popularize the term as the exact definition of the miracle, and some of his pupils have adopted the definition. But in his discussion of the term he confounds several forms of the supernatural, if indeed he does not make the miracle embrace all the supernatural, instead of being one of its subdivisions.

The term miraculous is very generally used as another name for the supernatural. This mistake has made a discriminating discussion of miracles very difficult. Logicians call this mistake the fallacy of paronymous words. The adjective miraculous has been so frequently used to designate the supernatural as such that it is so defined in our dictionaries. This leads to a widespread confusion in discussing the miracle which is oniy one mode of the supernatural. We shall, therefore, avoid the use of all three of these terms, as not necessary and possibly misleading.

The Scriptures indicate five subdivisions of the supernatural, and but five: Creation, Providence, The Redemptive, Inspiration, and Miracle. We shall consider each of these separately in order to justify the classification.

1. *Creation.* God in creation originated the natural, set up nature's laws, and established the present order of things. There was absolute creation and relative creation. He originated matter and spirit out of nothing. This was absolute creation. By relative creation he "created and made" the present cosmos and filled the earth with teeming vegetable and animal life, using materials already in existence. In the case of man, he created him in the image of God, in knowledge, righteousness, and true holiness; that is, the spiritual part of man, by absolute creation; and he fashioned him a body and gave him animal life just as he made all below him, out of the dust of the ground, by relative creation. In all creation, however, he wrought directly by his supreme power without the use of natural causes, for in the beginning there were no natural causes, or second causes, but he created them all. The Scriptures so represent it. "By faith we understand," for he has told us so, "that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear." (Heb. xi. 3.) In Psalms xxxiii. 6–9, you have an inspired statement of the creative act, "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth. He gathered the waters of the sea together as an heap; he layeth up the depth in storehouses." "For he spake, and it was done: he commanded and it stood fast." In the account of creation, in the first chapter of Genesis, the divine fiat went forth six times.

2. *Providence.* "God's works of providence are his most holy, wise and powerful preserving and governing

all his creatures and all their actions." The divine immanence is included in this definition—that is, his essential presence to "uphold, direct, and govern all creatures, actions, and things, from the greatest even to the least," and that without a hint of pantheism. Paul says, "In him we live and move and have our being" (Acts xvii. 28); "By him all things consist" (Col. i. 17); "He worketh all things after the counsel of his own will" (Eph. i. 11). "By the same providence, he ordereth them all to fall out according to the nature of second causes, either necessarily, freely, or contingently." In other words, he works in accordance with nature's laws and by means of them. Eve recognized this doctrine of Providence when she said, at the birth of her first-born, "I have gotten a man of the Lord"; and when Seth was born, she said, "God hath appointed me another seed instead of Abel."

Thus in the very beginning we find this doctrine of providence working in accordance with and through second causes. This same providence notes the falling sparrow, clothes the lilies, appoints the sea its bounds, holds our breath in his hands, and fixes the destinies of nations. In all his ordinary providence he uses means, as he works all things according to the purpose of his will. But he is still left "free to work without, above, and against them at his pleasure." Creation and providence do not exhaust the supernatural, nor hamper him in other activities.

3. *The Redemptive.* The words redeem and redemption have two well-defined usages. One is the work of redemption that Christ wrought for our sin-cursed race, beginning with his incarnation and ending with his resurrection and ascension, so that a complete salvation was wrought out and provided for sinners. In accomplishing this he used every form of the supernatural enumerated in this classification, as might easily be shown. There-

fore, this work of redemption then wrought by him does not call for or justify a separate classification. But there is a work of redemption which is divinely wrought and by which he doth certainly apply and communicate the purchased redemption to sinners. This application and communication of a complete salvation is not a naturalistic process, not the working of natural affections, nor the mere response of the natural mind and heart to the power of truth, winning the soul to virtue and holiness; but the actual redemption of each sinner requires supernatural agencies, instrumentalities, powers, and processes wrought. These we designate by the term "redemptive" as the third form of the supernatural. The redemptive began with the Covenant of Grace, between the Father and the Son in the counsels of eternity, spans the whole ark of time and shall only end, if ever, when the last glorified and redeemed sinner shall be confirmed in indefectible bliss forever.

The redemptive includes intercession within the veil, effectual calling, justification, adoption, sanctification, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

This classification is made from the standpoint of the strictest orthodoxy which maintains that regeneration and remission of sins are a divine prerogative; that repentance unto life is a saving grace; that the means of grace, the word, the sacraments, and prayer, are made effectual to the elect for salvation by the blessing of Christ and the working of his Spirit.

We believe also that the virtue, efficacy, and benefits of the purchased redemption were communicated, in all ages and dispensations from the beginning of the world, by the same Spirit, in and by promises, types, and sacrifices,

which revealed the Lamb slain from the foundation of the world, the same yesterday, to-day and forever.

This brief statement of the scope of the supernatural in redemptive processes is in accord with the confessions of all the Reformed Churches, and is in harmony with the thirty-nine articles of the Church of England, and also with the fourteen articles of John Wesley. It is therefore not necessary to enter upon any elaborate discussion or defence of them. No mystic could consistently question them, for mysticism claims to exalt the supernatural in redemption yet more.

4. *Inspiration.* What is inspiration? We have in 2 Peter i. 21 a good working definition, exactly suited to uphold the authority of prophecy and make its word sure, "Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." This may not be a categorical definition, but it suggests that the source of all inspiration is divine. This subject has suffered, like so many others, for lack of clean-cut definition. If we can find what is generic in all inspiration, we may then discuss the several specific forms of it, and escape the confusion of thought which so often prevails in discussing it. The generic idea may be stated thus: Inspiration is a communication from a divine person to a person who receives it as such. The divine person must be cognized and recognized as the author of the communication as distinctly as the communication itself. Carlyle speaks of the inspiration of genius, the inspiration of circumstances, the inspiration of a great crisis, as if this were all of inspiration. But this is only the result of natural forces, and God's connection with it is only in a providential way, working in and by second causes. Such inspiration is purely subjective, finding expression sometimes in works of genius, sometimes in great and heroic

deeds, but there is no recognition of God as the teacher, guide and leader. "Thus saith the Lord" was the inspired prophet's refrain—a person speaking to a person, and the person spoken to recognizes the divine speaker. But is there no divine teaching in which we do not recognize the teacher? Yes, in the redemptive processes the blind eyes are opened, and we are taught wondrous things out of his law. But this is not inspiration, and there is no certain criterion by which to test the teaching and the teacher except by "comparing spiritual things with spiritual" in the word.

In Heb. i. 1, Paul says that God "at sundry times and in divers manners spake in time past to the fathers." He spake in divers manners—sometimes in theophanies, as to Abraham and to Joshua; sometimes in dreams, as in the cases of Joseph and Abimelek; sometimes in an audible voice, as on Mt. Sinai to Moses, and from the oracle to Aaron; sometimes in waking visions, as in the cases of Daniel and Ezekiel. We are not told how they always identified God as the author of dreams, visions, and voices, but they did so with supreme confidence and unerring certainty. Even little Samuel said, "Speak, Lord, for thy servant heareth," and the result proved that the communication was a sure word of prophecy.

Sometimes these communications were for the special benefit of the persons receiving them, as in the case of Jacob at Bethel; or for some special person named, as to David by Nathan the prophet; or to solve some great emergency as when Korah, Dathan and Abiram rebelled; or to present the horoscope of nations as in Daniel's prophecies; or in larger measure than all the rest, to set forth in prophetic symbol and ritual and type, and in Messianic prophecy, the historic unfolding and consummation of the great scheme of redemption.

At this point it will not be difficult to trace the scope, limitations and specific forms, modes, and varieties of these divine communications. We read a great deal about verbal inspiration, plenary inspiration, revelation, mechanical inspiration, superintendence, divine dictation, partial inspiration and so on, until we have confusion worse confounded. Starting with our definition that inspiration is a communication from a person to a person, ordinary common sense would seem to settle all these matters.

Inspiration furnishes a revelation of new truth when necessary to the divine purpose; it restates old truth with emphasis and authority when necessary; it expounds truth as may be necessary; it inserts or omits details in the record of events; it omits what may be irrelevant, and inserts what is relevant to the proper guidance, instruction, and government of his people. In written inspiration, therefore, there is no need to minimize the claims of the Bible to be the Word of God. Usually the prophet fully understood the purport of his message, sometimes not.

In these communications the personal equation was always recognized, and the style and words of his message were as distinctly his own as if the writer originated it all, so that the words of men are the words of God. This is the analogue of the incarnate word—very God and very man.

It is germane to the purpose of this discussion to note here that inspiration or divine communications were both common and necessary to the welfare of the race from the first, in all dispensations, down to the close of the canon. Before the flood the stories of Cain and Abel, and Enoch, and Noah, in that briefest of histories, indicate that divine communications were the rule, even if there were not also *written* oracles then, as some suppose.

After the flood the stories of the patriarchs would mean nothing without the theophanies and other forms of inspiration. In that hierarchy which antedated and overlapped the earlier formation and growth of the Jewish system, Melchizedek, and Jethro prince of Median, Potipherah priest of On, and Balaam had the oracle by virtue of their office as high priests of their people. In fact, every priest, whether high priest or family priest, had the oracle by virtue of his office—no oracle, no priest. The ancients understood it so, even among heathen nations. In course of time the priesthood passed from the first-born, or the head of the house, to the Aaronic priesthood, and every priest had access to the oracle through the high priest; and alongside of the transference of prophecy and oracle from the family patriarch there grew up a class of prophets called of God to obviate the evils of a hereditary priesthood, and supplement a partial canon.

The numbers of this prophetic and inspired class were far larger than is generally supposed, for in the days of Ahab in the kingdom of Israel, semi-apostate as it was, there were at least five hundred, for Jezebel slew four hundred prophets of the Lord, and Obadiah hid one hundred by fifties in a cave, and within a few years after, under the tutelage of Elijah, there were several hundred more before his translation. It is true that some seek to escape these facts by saying that these prophets were merely religious teachers like our own, without any form of inspiration. We reply, however, that they knew beforehand that Elijah was to be taken away as well as Elisha did, who was called to be his successor and the head of the order of prophets. Besides, there is no intimation in the Scriptures that the word prophet was ever used in any such lower and accommodated sense. This assumption is gratuitous, and made to do duty in minimizing the

supernatural in the prophetic office. Here again, however, a man of mystical tendencies will raise no objection to all that is claimed for the Scripture prophet.

5. *The Miracle* is the last subdivision in the classification of the supernatural. It differs from the others in several particulars.

1. It is a work visible to the bodily senses when wrought. In creation there were and could be no witnesses. In providence God moves in a mysterious and unseen way. In redemption the kingdom set up within us cometh without observation; the processes are subjective and can only be judged by the fruits. In inspiration the heart and the mind are enlightened by a teacher not manifest to the senses. The theophany proper is complex; the part visible to the senses is a miracle, for a reason to be noted later on. The miracle in contrast with all other supernatural works was visible to the natural senses, *e. g.*, the answer by fire at Mt. Carmel, and the raising of Lazarus from the dead.

2. The miracle is not the result of natural causes and forces, *e. g.*, the death of all the first-born in Egypt, and the feeding of the five thousand.

3. It is not a violation of the laws of nature, nor even a suspension of them, as is sometimes claimed. The laws of nature are uniform, and some urge this truth to show the impossibility of miracle. The true first principle is this: The same causes under the same conditions always produce the same effects. We believe this, and we cannot help it. But change the conditions, and there is a change in the results. Dampen the gunpowder, and the explosion is retarded or prevented, according to the extent of the change. And further, if a new and adequate cause is introduced there is a change in the result. And further still, when in any given conditions an unexpected result

is seen, we know that some new cause has been introduced in the experiment. This is true in the mere working of natural law.

4. In the miracle a new and adequate cause intervenes. The result proves its presence, and because no natural cause or causes are adequate to produce the result, we conclude that it is supernatural. It is argued that this is the stronghold of superstition. So it is, if this were all.

5. There is abundant evidence that the new and adequate cause is divine. In the laboratory the chemist produces a certain result in an experiment; he announces to his class that by adding another ingredient to the crucible he will obtain another result, and then verifies the power of the new cause by the result, and no one questions the accuracy of his science.

So in the miracle. The miracle-worker in numerous cases announced the miracle before it came, and so verified the cause and origin to be divine, *e. g.*, Moses announced most of the plagues in advance, and Elisha announced the healing of Naaman's leprosy.

6. But why such intervention of supernatural agent and cause? Was it merely for governmental purposes? Was it merely an expression of goodness when Christ healed the sick and cast out devils? Was it merely for didactic purposes, to reveal his character and illustrate the operations of grace? Hardly. These things were doubtless incidental results, or rather corollaries, deducible from the miracles. It is futile and even worse to assign any reason for the miracle except as God interprets it in the Scriptures.

7. The miracle was wrought for confirmation of the messenger and the message—the prophets' testimonials; God on the witness-stand attesting the claims of his messenger, and emphasizing the message, and sometimes at-

testing his own claims. This was a rational purpose and worthy of Deity. The prophet was the accredited minister plenipotentiary and extraordinary from the court of heaven to men. His credentials must be divine, or his authority would be questioned, or the signature counterfeited. Base imitations and counterfeits have been put forward by impostors in all ages; but who has proved the miracle-worker of the Bible an impostor?

8. Does the Bible so represent the miracle as evidential and teach that this is its primary and chief purpose? The burning bush was evidence to Moses that the speaker was what he claimed to be—Jehovah. The leprous hand and the serpent rod were signs to him of his commission, and also signs to his people in Egypt. The signs and wonders in the land of Ham were incontestible testimony to the claims of Jehovah and of Moses his servant. In the rebellion of Korah, Dathan and Abiram, the claims of Moses and Aaron were settled by the fire consuming two hundred and fifty princes of the assembly, by the yawning chasm that swallowed up the three leaders, by the plague stayed by Aaron's burning censor as he stood between the living and the dead, and by the budding of Aaron's rod while laid up over night beside the ark of the testimony. Even the stupendous miracles of help and deliverance—such as the crossing of the Red Sea, the forty years of manna, the fall of Jericho, the numerous theocratic deliverances in battle—were, in their last analysis, in confirmation of warrants and covenants expressed and implied. Moses, in Deuteronomy, when citing such things, makes this the main lesson.

This was Christ's view, "If ye believe not my word, believe me for the works' sake, for they do testify of me." This was the popular and accepted doctrine of miracles with Jews and Christians, friends and enemies; these were

the signs following, promised to attest the teaching of the early church.

9. It follows, therefore, that one who claimed to have received a divine communication must be prepared to make good his claim by the co-operation of divine power—the miracle, sign manual of heaven.

The next step in our discussion is to ascertain from the Scriptures the relations of the several persons in the Godhead to these several divisions of the supernatural.

This will be attempted in the next chapter.

CHAPTER III.

Relations of the Supernatural to the Godhead and to the Several Persons of the Godhead.

THE Scriptures represent the Father as begetting the Son from eternity, and the Son as the only begotten of the Father, and the Spirit as proceeding from the Father and the Son — all three, the "same in substance and equal in power and glory." The blessedness of the Godhead was complete in love and fellowship from all eternity, and this blessedness could in nowise be increased by the love and fellowship of his creatures after creation, nor was that mutual blessedness marred by the sins of fallen angels nor fallen man. This mutuality of love and fellowship among the persons of the Godhead implies also a mutual activity, and is a great mystery, and must not be construed to imply three Gods, coördinate and equal.

In creation and afterward we may expect to trace the eternal distinctions of the divine persons, as far as revealed, in all supernatural works and activities. There is a proper sense in which every supernatural work is performed by the Godhead in all three persons, and there is also a distribution of these activities to each person according to their eternal distinctions.

It would seem to be the work of the Father to originate, of the Son to give form to that origination, and of the Spirit to perfect and finish. Dr. Kuyper states this distinction in these words: "In every work effected by Father, Son and Holy Ghost in common, the power to bring forth proceeds from the Father; the power to arrange from the Son; the power to perfect from the

Spirit." This much seems to be revealed; but we may not press this distinction farther than this, lest we seem to profane the sacred mysteries of the Godhead by seeking to penetrate the veil, or to darken counsel by speculation concerning that which a finite creature cannot know of the activities of the infinite. We shall, therefore, seek in all humility to limit our postulates to that which is clearly revealed in the Word.

We may take up in order the five divisions of the supernatural.

1. *Creation.* We have seen that creation, both absolute and relative, is a divine work, antedating second causes and setting up the established course of nature, both material and spiritual. We properly ascribe creation to the three persons in common when we say that God created the heavens and the earth, and when he said, "Let us make man in our image and likeness." Still, we may trace a distribution in the mutuality of operation. The Father begets in the sense of originating matter and spirit. In this sense he is the Father of all things. Paul quotes and approves the sentiment of the heathen poet, "For we are also his offspring." The fuller revelation of the Father is by the Son and Spirit in their distributed activities.

The Son is called the creator in the sense that he is the active agent in giving form and arrangement to the complete work of the Father. This distribution comports with the relation of sonship, for the Son is the natural and proper agent of the Father, and represents him in executing his behests. This special and intimate agency of the Son in creation is constantly asserted throughout the Old and New Testaments. This fact has already been emphasized sufficiently for the purposes of this discussion.

The Spirit proceeding from the Father and the Son evidently held a prominent place in the work of creation. The very first statement in the Mosaic account of the ordering of the present cosmos is this: "The Spirit of God moved upon the face of the waters." The figure is that of the mother bird brooding over her nest, or perhaps sheltering and nurturing her brood — or, rather, both of these ideas combined.

The other figure of the work of the Spirit in creation, as well as elsewhere, is "breath." His name in all the languages means breath. Job says (xxvi. 13), "By his Spirit he hath garnished the heavens." The Psalmist says (civ. 30), "Thou sendeth forth thy Spirit, they are created." The Son and Spirit are both connected with creation in Psalm xxxiii. 6, "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth."

While the Father evidently begets or originates life, and gives the same prerogative to the Son (John v. 26), the Spirit evidently improves and perfects that life, under the figure of the mother bird. Job says (xxxiii. 4), "The Spirit of God hath made me, and the breath of the Almighty hath given me life."

It is usual to say that the Father is the Creator by the agency of the Son and by the instrumentality of the Spirit. Or perhaps this is better: the Spirit nurtures and perfects the completed creative work of the Father and the Son. We certainly cannot further penetrate this great mystery of creation any more than we can penetrate the mysteries of the divine Essence. The doctrine of inseparable but distributed activities is as great a mystery as the doctrine of "Three in One."

2. *Providence.* We have already considered providence as a supernatural agency governing and directing and

controlling all things according to the counsel of his own will, working by and through second causes. This providence, like creation, belongs to the Godhead in common, but at the same time there is a similar distribution of function among the several persons of the Godhead; and we may trace this distribution as set forth in the Scriptures.

In the eternal counsels of the Godhead the Father originates the plan and scheme of his government, which is but another name for his eternal decrees; the Son, as the representative and the sole manifestation of the Father, is made head over all things to control and govern; and the Spirit elaborates and collaborates the details of that government unto perfection.

In a proper sense, our daily bread, the shining sun, the rain from heaven, and every good gift, come from the Father, and it is constantly so affirmed. The Son mediates and secures all these things to the righteous and the wicked alike, because he is head over all things, and all judgment has been committed to him. He setteth up one and putteth down another, and by him the "heavens do rule." "He giveth to the beast his food, and to the young ravens which cry." "He giveth snow like wool, he scattereth the hoarfrost like ashes." "He causeth the wind to blow and the waters flow." "He relieveth the fatherless and the widow: but the way of the wicked he turneth upside down." These passages, and hundreds more, refer to the ordinary administration of his providence.

The functions of the Holy Spirit in this providential government are not definitely revealed, so far as mere physical causes and forces are concerned, perhaps for the reason that only those things are revealed which we need to know; but the analogy of creation, and also the startling analogy of Satan's usurped but limited dominion, as the "prince of the power of the air," would justify us

in holding to the providential efficiency of the Spirit throughout the administration of the physical universe.

However, in the world of spirits, and especially among men, the Spirit's providential efficiency cannot be questioned. There is no reference here to the redemptive processes wrought by him. The hearts, minds, and souls of men are his special arena in his function of perfecting the divine government instituted by the Father and administered by the Son. The Old Testament furnishes us with the key to all history by revealing God in history, and showing us something of the methods of his government of nations and individuals. In that history the Spirit is always prominent both in raising up and qualifying men and women for their places and relations. Abram and Sarah, Esau and Jacob, Joseph and Pharaoh, Moses and Joshua, Saul and David, Cyrus and Daniel, were no mere naturalistic products. Bezaleel and Aholiab, and wise-hearted, skillful men and women, were enabled by the Spirit to build the Tabernacle. Special gifts and talents were always conferred and wrought in persons and peoples, even when we eliminate all that might be classed as the gifts of inspiration and miracle. Cyrus was "anointed" for his special work, and qualified for that career of conquest which enabled him to restore the people Israel. And so we conclude that the same Spirit confers those special gifts that enable men to fill all the vocations of life. We sometimes talk of the environment producing the man, or the man seizing on the environment to do heroic things, and solve the crises of history, and we forget that the environment, and the men, and the crises, are all wrought by the same Spirit in his office work of perfecting the divine purpose. In Paul's catalogue of gifts, some were extraordinary and some were ordinary, as we shall see later on, but he says that they were all wrought by

the self-same Spirit. We may therefore say, in the widest sense, "Who maketh thee to differ from another?" and "What hast thou that thou didst not receive?"

Some may claim, perhaps, that the distribution indicated in this analysis of creation and providence is partly speculative and partly inferred from clearer revelations concerning the official relations of the three persons to the three other divisions of the supernatural, redemption, inspiration and miracle. Our interest in these three is certainly vital. This doubtless accounts for the fact that clearer revelations concerning these have been given us. And we need not stop to argue that it is legitimate to follow well-ascertained analogies into those regions of the supernatural where the revelation is not so full.

3. We come now to consider the *Redemptive,* as distinguished from creation, providence, inspiration and miracle. All forms of the supernatural have been used, and some are still used, in working out the scheme of redemption; but there are, and there always have been, and there always will be, certain supernatural features that may properly be differentiated from all the rest under the name of the Redemptive.

In a proper sense, the entire Scriptures are only the history of redemption; and all that is supernatural and all that is natural in the record is most intimately related to the salvation of sinful men. Still, it is profitable to analyze the same, and discover the relations of all the parts and parties.

The Covenant of Grace between the persons of the Godhead, and especially between the Father and the Son, is from eternity. This scheme of redemption, like creation, was born of the Father, was committed to the Son to elaborate and execute, and the Spirit was commissioned to apply and perfect the same in the souls of men.

The Father "gave his only begotten Son." The Son wrought the works which the Father gave him to do. He was the angel, or messenger, or servant, executing the Father's will. The whole of his mediatorial work as Prophet, Priest and King, as set forth in both Testaments, both before and since the incarnation, and all that he shall do in the kingdom of glory, is the elaboration and execution of what the Father originated. The Spirit proceeds from the Father and the Son to apply this redemption and to set up the kingdom of grace in the hearts of men, and to make us meet for the inheritance of the saints in the kingdom of glory.

We are told that orthodoxy does not sufficiently recognize and honor the office work of the Holy Spirit in the salvation of sinners. Let us see: orthodoxy teaches that "we are made partakers of the redemption purchased by Jesus Christ by the effectual application of it to us by his Holy Spirit." Orthodoxy teaches that "the Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling." Orthodoxy teaches that "effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel." Orthodoxy teaches that regeneration, faith in Jesus Christ, and repentance unto life, are wrought in us by him. Orthodoxy teaches that by the "Word and Spirit dwelling in us, we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto righteousness." Orthodoxy teaches that the same Spirit gives us "assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein

to the end." Orthodoxy teaches that "the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." The enemies of orthodoxy maintain that in claiming so much for the Spirit we do stultify the human free agent and destroy responsibility. We are not now concerned to vindicate orthodoxy from this charge. Our contention is rather with the modern mystic, who claims all this for the Spirit's work, and much more, as the possible heritage of the believer under the covenants of the Spirit. The object of these discussions is to ascertain if their claims are well founded, which claims will be considered later on.

4. *Inspiration.* We have seen that this includes, in its broadest sense, all divine communications of a person to a person, recognized as such by proper attestations. Here again the three persons, Father, Son and Holy Ghost, work in common with distributed functions. The Father originates and plans the revelation of his eternal power and Godhead; the Son, as mediator and revealer, administers the same under all dispensations; and the Holy Spirit perfects the whole scheme, moving on the hearts and minds of men. The soul is his special arena of action, both in the redemptive processes and in inspiration, which we do not confound in this discussion. This inspiration was sometimes for the special personal direction and benefit of the receiver, and sometimes for the benefit of others, but was always properly attested, as we have already seen. The receiver was in either case a prophet just to the extent of his utterance of the communication, for the prophet was a spokesman for God.

The communications to Abraham, Isaac, and Jacob were in part personal. So, also, to Gideon, to Zachariah, and to Joseph. Those to Moses on Sinai, to Isaiah and Daniel, were mainly for others. But in every case,

whether the communication was personal, or to guide the teaching prophet in his messages to ruler or people, or to insure the plenary inspiration of the written Word — in every case the Holy Spirit was the efficient agent, and the Scriptures claim it all as his work, and so far as the prophet foretold future events he was informed and directed by the same Spirit.

We do not need in this discussion to argue further the truth of these statements, but rather to assume them as undisputed, for the modern mystic gives them emphasis, especially in claiming to realize these same operations in his own personal religious experience, and as an essential part thereof.

5. *Miracles.* We have already seen that these were wrought by divine power, and that they stand in a class to themselves, and are to be distinguished from the other forms of the supernatural, and must not be confounded with creation, nor providence, nor the redemptive, nor inspiration, being only ancillary to one or more of these. They were signs wrought for confirmation — the supreme test of inspiration — the prophet's testimonials — God on the witness-stand attesting the messenger and the message.

It remains now to ascertain the relations of the miracle to the several persons of the Godhead. Here we may trace the same distinctions already noted. The magicians in Egypt and Christ both ascribe miracles to the "finger of God." They are the works of the three in one, who, in their unity of counsel, purpose and will, do work all this in common and inseparable. But here, again, we may trace the same distribution of activity and function as in other cases.

The Father originated the works and gave them to the Son to do as his natural and proper agent and representa-

tive; and the Spirit put forth the same efficiency that has been noted in other forms of the supernatural.

Othniel and Gideon and Jephthah and Samson wrought by the Spirit of the Lord. Christ cast out devils by the Spirit of God. Paul claims that Christ wrought signs and wonders through him by the Holy Ghost. When the Jews cavilled at the supreme miracles of Christ, he said they sinned against the Holy Ghost. It is evident, therefore, that the Son of man and Paul and Samson, and every other miracle-worker, performed those mighty works by the proper efficiency and power of the Holy Spirit. So obvious was this that the very name of the third person of the Trinity, the Holy Spirit, the Holy Ghost, came to be the synonym for extraordinary miraculous gifts, according to that common figure of speech that puts the cause for the effect. Such use of his name for such gifts may easily be differentiated from a similar use of his name to designate spiritual gifts and graces.

At the risk of being tedious we have sought to distinguish the different divisions of the supernatural as set forth in the Scripture and to define their relation to the several persons of the Trinity, and especially to trace in them all the special agency of the Holy Spirit.

The work of creation ended when God rested from all his work he created and made. Therefore, we may omit in this discussion all further reference to creation. Providence will abide as the fundamental mode and basic principle of the divine government as long as that government shall abide. We may now omit any further discussion of that division of the supernatural.

There remain these three, the Redemptive Processes, Inspiration and Miracle, for our further consideration. The real question that confronts us is this, Are these three coeval and coextensive with the administration of grace?

or are some of them limited and temporary? and if so, which? Or, to state the question differently, The covenants of the Spirit — their scope and limitations — how shall they be differentiated?

We shall take this up in the next.

CHAPTER IV.

The Covenants of the Spirit.

THE word Covenant has a variety of usage in the Scriptures; and theologians have used the term with a variety of applications, all of which are legitimate, because they do not go beyond or outside of the senses in which it is used in Scripture. But in all its various usage, both in the Scriptures and among theologians, there is found a germinal idea or principle that justifies such variety of usage. And for purposes of clearer analysis and needed classification it may be conveniently and conventionally used still more widely in discussing the divine administration. In fact, it is a recognized principle in language that any term may have an increasing and widening usage, limited only by essential identities readily seen in the new application.

Now, the phrase "Covenants of the Spirit" may at first glance seem to be a novelty in theological discussions. It can easily be shown that the classification is not only allowable, by being in exact accord with both scriptural and theological usage, but even necessary for the right handling of matters pertaining to the economy of grace, and for guarding against serious confusion and even mischievous errors.

It can easily be shown that all covenants have their limitations, and the object of this discussion is to define the covenants of the Spirit and ascertain their scope and limitations.

It is common to say that a covenant implies two parties, also an agreement of some sort, also an obligation on each

side that cannot be broken, and the further idea of permanence within obvious limits.

Sometimes it is a formal agreement between two parties, as between Jacob and Laban, Abraham and Abimelech, or the Theocratic Covenant, made and ratified at Sinai and so often renewed afterward, by which Jehovah was made the civil head of the Jewish commonwealth. Sometimes it is a divine ordination, and man is the beneficiary. Such was the covenant with Noah the day he came out of the ark, and the obligations on God's part spring out of the promises ratified by the bow in the cloud, as his seal and sign-manual; and the obligations on man's part, as the beneficiary, spring out of blessings received and appropriated, or, at least, they are enhanced thereby.

Sometimes the covenant was imposed by competent authority. Such was the law proclaimed on Sinai and written on the tables of stone.

Sometimes it was an ordinance like the salt required to be used in every meat offering; or the rite of circumcision; or the communion cup. Other features of a covenant may or may not be traced in such ordinances. Sometimes the uniformity of nature's laws is spoken of as a covenant. In Jer. xxxiii. 20–26, God cites his covenant with day and night, and his appointment of the ordinances of heaven and earth, to show the immutability of his covenant with the seed of Jacob and David his servant. The leading idea here is permanence, and here again man is the beneficiary of the pledge. Nature's promise is God's promise.

Then, again, the Scriptures speak of two great covenants, the Old Covenant and the New Covenant. The Old Covenant embraces the Old Testament dispensation, with all its ordinances. The New Covenant embraces the New Testament dispensation ushered in by Christ; and we

divide the Scriptures by this distinction—the Old Covenant and the New — the Old Testament and the New. We cannot suppose that the one supersedes the other, except within certain limits, according to a law of covenants to be traced presently.

Every covenant has a warrant, expressed or implied. Sometimes it is expressed with great minuteness of detail, and ratified by the most solemn sanctions. Sometimes it is a natural ordinance; sometimes a familiar and necessary mode of administration in the realm of spiritual law or grace, accepted and acted upon without the necessity of formal promises constantly repeated.

The Covenant of Redemption, commonly called the Covenant of Grace, was "entered into by the sacred Three, in behalf of elect sinners, on whom grace and glory were settled forever, in Christ their covenant Head." The administration of it was committed to the Son and Spirit. Mankind became parties to this covenant only as beneficiaries, and as parties to such special covenants with the Son and with the Spirit, as became necessary from time to time for advancing and perfecting the administration of that everlasting Covenant of Redemption.

The Covenant of Works made in the garden with our first parents was broken, and not only they, but the race, were henceforth dead in sin, actual and original. Forthwith every son and daughter of Adam, descended from him by ordinary generation, is born in a state of sin and misery, helpless and hopeless. They all need the same Redeemer, the same cleansing blood, the same regeneration, the same sanctification, the same eternal life. The disease is the same in all generations; the remedy must be the same for all. The eternal Son of God is the only redeemer. The Holy Ghost is the only sanctifier. The Scriptures give us the historic unfolding of the plan of

redemption from Abel to John, from Genesis to Revelation. Along with the curse at Eden is the covenant promise of a Redeemer — the seed of the woman shall bruise the serpent's head. By covenant the sacrificial blood pointed Abel's faith to the blood of Christ, yet to be shed. The new birth, faith, repentance, and all the graces of the Spirit have been wrought in all ages by the self-same Spirit.

The history of redemption in its unfolding needs not to be repeated here, except to note the agency of the Spirit in his threefold administration — Redemptive Processes, Inspiration, Miracle.

These were three several gifts to persons in Old Testament times, and must not be confounded with each other. They were not all the common heritage of all; and they were in no sense all necessary to the religious experience of every believer.

There was evidently a sufficient warrant or covenant for each of these three, so that faith might rest secure. Faith rests in a warrant, a covenant, or a promise; and the faith which has no proper covenant to rest upon is presumption.

We call the redemptive processes the ordinary operations of grace wrought by the Spirit, because they are all necessary to save the sinner, and are the common experience of every believer. They are not all equally manifested in all, nor indeed equally in the same person at all times.

Inspiration and Miracle are properly called extraordinary operations of the Spirit, because they were wrought only on occasion, and for good and sufficient reasons, and the extent of the operations was limited and temporary in each case, and might be discontinued at any time. There might be no prophet, or oracle, or miracle, at a

given place or time in the household of faith, but there could be no household of faith without the ordinary operations of grace.

More than this, prophecy and miracle, though related to each other, had no necessary relations to a state of grace nor to saving faith. In proof, we need only cite the far-reaching prophecies of Balaam, himself as corrupt as sin; and the miracle-working power of Judas, himself a devil. Prophecy may cease as conditions change, but the ordinary operations of grace may not cease as part of the plan of redemption.

Prophecy and miracle were not the privilege and the duty of all believers, but were in most cases official functions. The priest had the oracle by virtue of his office. Nor was an exalted holiness a necessary trait of the prophet; one was not the necessary condition of the other; he might have no holiness at all. Nor was the test of a strong personal faith found in being able to heal the sick and raise the dead. Prophecy and miracle were God-given and divinely directed for a special and definite purpose; and whenever conferred outside upon private persons, the gift was obviously limited by the divine purpose.

Again, the official duties and functions of prophecy and miracle were not offered to all as a matter of prayer and faith, and were never the common heritage of the righteous, to be attained by the use of the means of grace aright; they were of divine appointment and distribution, with no discredit to those not so appointed.

Again, ordinary teachers laid no claim to inspiration, or, if they did, they were convicted of imposture and false prophecy, and punished with death when they failed to furnish the test of miracle in some form, either of power or knowledge.

We do not assert that there was no exercise of faith in the exercise of the gifts of prophecy and miracle whenever conferred. Theologians speak of theocratic faith by which the judge or king secured the divine arm to fight their battles; and they also speak of faith of miracles, by which a Joshua commanded the sun and the moon to stand still in the heavens. Theocratic faith and the faith of miracles had their special warrants or covenants, with no reference to saving faith and its warrants.

Again, the miracles wrought by the Spirit, as recorded in the Scriptures, were not limited to narrow classes or types which were not easily investigated, or which might be easily simulated, or which might even be concocted by a vivid and enthusiastic imagination; but they were unlimited in their scope and variety, and open to the inspection of all, uncontroverted and incontrovertible.

The principles set forth in these distinctions certainly apply to the spiritual covenants in force in the Old Testament economy, and are of the nature of essentials, and not mere accidents, in these operations of the Spirit. And it would seem necessary that they should apply to identically the same operations in the New Testament economy. Of this we shall see more anon.

The divine administration is made up of a multitude of details which may be considered separately, or as large complex unities. In either case we find a covenant expressed or implied. We have seen that in the physical universe every ordinance of the heavens and the earth, and every natural law, is the expression of an unchangeable covenant. We analyze and generalize these at will to suit the purposes and convenience of discussion, and we may discover their scope and limitations.

It is so likewise in the methods and administration of the divine government, and more obviously so, because

the relations of both the parties to the covenants is more distinctly seen. Still more plainly do we discover the covenants of spiritual administration in the redemption of the race, where the magnitude and importance of the issues call for still clearer warrants, and where faith lays hold on sure words of covenant and promise.

One feature of the covenants given in the Scriptures is this: old covenants were often repeated, emphasized and ratified with more or less fulness of detail, and often with such modifications, or additions, or conditions and limitations, as changing conditions did demand. And all limitations or conditions are to be found expressly stated in the face of the covenant, or found in the context by just and fair inference.

And further, new covenants often repeat more or less fully the provisions of previous covenants, though such provisions may have been general and perpetual in their duration; then there is added that which is specific to the New Covenant, whether it be perpetual or limited in its application and duration. For example: the creation covenant authorized man to be fruitful and multiply, and fill the earth and subdue it, with dominion over the creatures, and assigned him as his proper food the fruits of the ground (Gen. i. 28, 29). A new covenant was made for the race the day that Noah came out of the ark, in which were repeated the provisions of the creation covenant, and certain other provisions were added, and the whole is put forward as the "bill of rights for the race."

Then, later on, the Sinaitic Covenant, on the secular side, largely repeats the covenant with Noah, with certain temporary modifications with respect to diet, and added many other things, some permanent and some temporary. When this Sinaitic Covenant passed away, or was terminated, it became important to ascertain what features are

permanent, what features are to be imitated, what principles may be reproduced in other concrete forms, and what provisions have been entirely superseded or abrogated. It is not our purpose to differentiate these things, and it is sufficient to say that the solution of all these points is to be found in the Scriptures, or, in the nature of things, as set forth in the Scriptures. The same is true of all questions that spring out of the civil, social, religious, ecclesiastical and spiritual sides of that covenant. By analogy, therefore, it is competent to suppose that the various covenants of the Spirit shall be found to contain some provisions which are general and belong to all dispensations, and also some provisions which are special and limited. In such a case that which is specific and limited passes away when it has fulfilled its purpose.

The covenants and franchises of the Old Testament Church are, in the main, quite well settled, and while the temporary has passed away by positive provision or by the logic of events, that which is permanent remains and is still the heritage of the church, of which last the Abrahamic Covenant and the tables of the covenant given at Mount Sinai are evident examples. It has already been noted that the divine government, by providential control, and the gracious operations of the divine Spirit in the hearts of God's people, such as repentance, faith, regeneration, effectual calling, increase in holiness, and final perfection therein, have been, without question, common to all dispensations, and are still the heritage of all believers.

It remains to inquire whether inspiration, prophecy, special revelation of any form or measure, and miracles of any class or group are covenanted to the church of Christ; and if so, on what terms, and how long.

Creation was ended when God rested the seventh day,

and the doctrine is accepted by faith. Providence is also a doctrine revealed in the Word and held by faith, and it must continue as long as there is a divine government. Gracious operations, also revealed to faith, will continue as long as there is a sinner to be saved. Inspiration, and Miracle, her witness, needed to continue to the close of the canon. Did they continue longer?

The traditional theory is that Inspiration and Miracle ceased with the apostles and their contemporaries, and that the ordinary gracious operations of the Spirit common to all spiritual life and growth from Abel to Paul, and only these, do continue in the church to-day, and will continue throughout this dispensation. This is the teaching, by implication at least, of the Westminster Standards, and, indeed, of all the great confessions of the churches of the Reformation. Is this teaching true?

Or, do we live under a dispensation of the Spirit upon which we have put unbelieving and sinful limitations, thus cheating ourselves of the higher possibilities of our Christian life, and so making the triumphs of the gospel more difficult, if not impossible, so long as we fail to apprehend the warrants and covenants of the Spirit?

Or, is there now a warrant for any or all of these modern doctrines: Infallibility, papal or personal; Assurance by direct personal witness; Enduement with power; Infilling of the Spirit; Higher Life; Second Blessing; Immediate Sanctification; Revelation of Truth in the Christian Consciousness; Faith Cure; Anointing with oil; Laying on of hands; Direct revelation of facts; Attestation of answer to prayer; A conscious and certain Revelation of the meaning of Scripture, and especially of unfilled prophecies, and other similar things?

These things are quoted in the sense of their advocates, who hold that the traditional view is inadequate on these

points, and that those who fail of these things have just so far a dwarfed Christian life, and a low and groveling faith. They sometimes affect to look down from their seat in "heavenly places" with great sympathy and compassion upon those who still grope blindly in the low-grounds of the traditional view. It is from these the critics come who say that the orthodox confessions need a clearer and fuller definition of the Spirit's work.

These things all belong to a school of thought which diverges from the traditional view of the doctrine of the Spirit, and of the nature, extent and limitations of his work in the present economy of grace. And the advocates proclaim, and indeed vociferate this divergence most loudly.

If we are wrong, we are found limiting the grace of God; but if they are wrong, they are found exalting the presumptuous conceits of man above the sufficient methods of grace.

I take it that the issue is now squarely made. Our only appeal shall be to the "law and to the testimony."

CHAPTER V.

The Covenants of the Spirit as Renewed and Reiterated by Christ.

WE would expect inspiration and miracle to continue, as far as needed, until the historic unfolding of the plan of salvation, and its divine authentication were complete, even without any special renewal of the covenants for their continuance. The reasons for this are obvious. The claims of Christ needed divine attestation, and he was the climax of all the past; his teaching more vital than that of any prophet before him; his apostles needed inspired guidance for shaping and directing the new covenant that was superseding the old. Did Moses and the Sinaitic covenant need attestation? They more.

The New Testament canon needed to be written and finished as the magna charta of the kingdom of heaven as set up by Christ and his apostles. Did the Old Testament prophets need inspiration and divine attestation by miracle, still more were these needed by the writers of the New Testament. All agree, however, that inspiration and miracle abounded by warrant and covenant in the days of Christ and his apostles.

Inspiration and miracle, as we have already seen, were no necessary part of true and vital religion in the Old Testament system, but were special gifts for special purposes; nor did the enjoyment of them constitute an esoteric circle of higher life and superior holiness. Is there, then, to-day an esoteric circle of those who enjoy these things and an exoteric circle of those who do not, thus dividing those who have eternal life into two distinct

classes? Those who claim this (in fact, if not in word) assure us that the New Testament furnishes the warrants and covenants for this classification of believers.

Christianity is sometimes called the dispensation of the Spirit. There is no objection to this designation if only we understand in what sense this is true, and what are the limitations, if any.

There are in the New Testament numerous promises of the Spirit, having the nature of covenants and warrants for the exercise of faith on the part of the beneficiaries of these covenants. It will be necessary to ascertain who were the designated beneficiaries of each several provision of these covenants.

The traditional view is that the provisions of these covenants were partly temporary and partly permanent. The answer is, Not so; but they are all permanent, and a proper faith to-day may realize all these promises, and a failure to do so is sinful. We shall see later on how this sweeping proposition is attempted to be modified in order to escape its total surrender.

Let us examine these covenants in detail in order to differentiate that which was limited and temporary from that which was and is permanent and universal, the common and certain heritage of every true believer.

In John xiv. 16, 17, and 25, 26, we have a covenant in two sections made definitely with the eleven (for Judas had gone to effect the betrayal). The first section promises what they already enjoyed in common with all believers of all ages, to-wit, "I will pray the Father and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth in you, and shall be in you." Here Christ promises to insure to them by

his intercession the continued presence of the Holy Spirit, whom they already knew by his dwelling in them as the true Spirit.

The second part of this covenant (vs. 25, 26) reads, "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Here the special promise of inspiration is made to them, and, by its very terms, limited to them.

This covenant in two sections exemplifies a principle already noted. In making a new covenant, it was usual to recapitulate the terms of a permanent and universal covenant, and then to add such special provisions as made the new covenant necessary.

In John xvi. 8–13 we have substantially the same covenant expressed more fully, "When he is come (the Comforter), he will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not in me; of righteousness, because I go to my Father; of judgment, because the prince of this world is judged. I have yet many things to say to you, but ye cannot bear them now. But when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me, for he shall receive of mine, and shew it unto you." This statement of this definite covenant with the eleven consists of two sections. The first section reiterates the gracious operations or redemptive processes common to all believers in all ages; the second section guarantees to them that special inspiration which they needed in building up the kingdom. This inspiration is certainly theirs by cove-

nant, and is not promised to any others at this time and place.

It is gratuitous to say that this promise of inspiration was made to the apostles representatively, for all believers, for all time. The promise that they should remember words spoken by Christ to them, in their hearing with the natural ear, cannot apply to any one who did not so hear him speak.

Still there is a warrant for a wider inspiration to be given to the rank and file of believers. It is found in the prophecies of Joel, as we shall see later on.

It may not be amiss to note here that the promise of inspiration carries with it by implication the promise of miracles to attest that inspiration. The two are correlated —the promise of either carried with it the promise of the other in no doubtful way. But we have more than implication to guide us in searching out the truth of these matters.

In Luke xxiv. 49 we read, "Behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high." And in Acts i. 4–8 we read much more fully, "Being assembled together with them, (he) commanded them that they should not depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked him plainly, saying, Lord, wilt thou at this time restore again the kingdom of Israel? And he said unto them, It is not for you to know the times and the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me in all Judea, and *in Samaria,* and unto the uttermost parts of the earth."

It is evident that this covenant is made with those assembled with him, pledging a previous promise made also to them, and directing them what to do in certain times and at certain places. It has in it none of the elements of a universal covenant for all times and for all assemblages of believers.

The simplest analysis of this covenant discovers several points of supreme interest to them:

1. A renewal of the previous promises of the true Spirit to be sent by the Father, as already set forth.

2. The former covenant includes the ordinary operations of redemptive grace, and also the necessary and certain inspiration to fit them to bear testimony to truth which was to be fully revealed through them.

3. The promise of power from on high by the Spirit to work such miracles of knowledge and power as would duly attest their God-given messages of truth, and make them witnesses to him wherever they should go—witnesses unimpeached and unimpeachable.

This renewal of the covenant of the Spirit was a new pledge of all that had been previously promised, and in addition, the special pledge of miraculous powers with which to attest their promised inspiration. This will be more evident as we proceed to note the speedy fulfilment of this covenant.

In Acts ii. 1–4 we read, "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each one of them. And they were all filled with the Holy Ghost, and began to speak with tongues as the Spirit gave them utterance."

When we read the whole story of Pentecost we plainly

see the threefold fulfilment of all that was promised in the several covenants given by Christ as already quoted: 1. The inspired preaching. 2. The miraculous attestation. 3. The operations of grace in the hearts of three thousand hearers.

We must not confound the baptism of the Spirit that came upon the assembly of believers with the "washing of regeneration and the renewal of the Holy Ghost," which was received by the hearers. The last was the work of the Spirit in personal salvation, the redemptive processes which are the same in all ages; the baptism of the Spirit was the special equipment of the apostles and others with power, both inspiration and miracle.

Now in John vii. 39 we read, "The Holy Ghost was not yet given, for Jesus was not yet glorified." The exact meaning of the context is not clear, but there is no doubt that John refers to the great covenant which was fulfilled, after the resurrection and ascension, at Pentecost.

We read again in John xx. 21–23, "As the Father hath sent me, so send I you. And when he had said this he breathed on them, and said unto them, Receive ye the Holy Ghost. Whosoever sins ye retain, they are retained." This gift of the Holy Spirit antedated his ascension and glorification; it antedated Pentecost, and antedated even the command to "wait for the promise of the Father"; and it is evidently limited to the official functions noted.

Besides, the disciples were not without the Holy Ghost in a proper sense before any of these covenants, as quoted, were uttered: for whatever of piety the disciples had before Pentecost was the Spirit's gracious work, and whatever of miracles they wrought, the twelve and the seventy, it was by the self-same Spirit by whom they wrought at Pentecost and afterward; by the self-same Spirit by whom Christ did cast out devils, and whom the Jews

blasphemed when they ascribed the miracles wrought by the Holy Ghost to satanic agency and power.

Just here we may be permitted to emphasize the fact that the name of the Holy Ghost is often used technically for the miracles which he wrought through Christ and his apostles. We shall see that his name is so used throughout the book of Acts whenever reference is made to extraordinary spiritual gifts.

We find another limited covenant of the Spirit in Luke xii. 11, 12, "When they bring you into the synagogues, and before magistrates, and powers, take no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say." This was inspiration for an exigency.

In Mark xvi. 15–18 there is a more comprehensive form of the covenant: some dispute its genuineness, but agree that it does not violate the analogy of Scripture, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." The first part of this covenant is the great commission—the marching orders of the church. This was substantially the commission given to the saints of all ages—the great missionary covenant of the Bible, permanent and universal. It was formally renewed and enjoined by Christ when he committed the continuation of his work to the little band who believed on him. They needed the miraculous powers, so graphically pledged, in order to insure the initial success of his kingdom. Compare Luke x. 19, and Acts xxviii. 3.

Now if there be no limitations to the terms of this extraordinary covenant, the most ardent claimant of supernatural power by faith to-day is living very far short of his privileges.

Now there is no question that this splendid warrant was fulfilled in the first generation of Christians, just as Christ foreshowed when he said, "He that believeth in me the works that I do shall he do also, and greater works than these shall he do because I go to my Father, and whatsoever ye shall ask the Father in my name, that will I do, that the Father may be glorified in the Son."

There is still one covenant to be quoted, spoken by the Lord through his prophet Joel, ii. 28–31, "And it shall come to pass afterward, that I will pour out my Spirit on all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and the handmaids in those days will I pour out my Spirit, and I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into blood, before the great and terrible day of the Lord shall come. And it shall come to pass that whosoever shall call on the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." This is the same promise, in substance, of the same Holy Ghost, made by the same Lord just before his ascension; and according to Peter it was fulfilled at Pentecost. Here also that which has been permanent in all ages was repeated and emphasized, "Whosoever shall call upon the name of the Lord shall be saved."

That which was peculiar and specific in the various spiritual covenants quoted is not to be found in the nature of the things promised, but in their wonderful prevalence.

In the Old Testament economy the Spirit of prophecy and the evidential miracle had been largely limited to recognized officials, such as priest and prophet, and they had enjoyed and used these functions by virtue of their office, and as essential functions thereof. But at Pentecost and afterwards they were conferred on large numbers, irrespective of age, sex, or official position, so that it would seem that the first generation of believers constituted an inspired and miracle-working church in her witness bearing for Christ.

These extraordinary gifts of the Holy Ghost are called after his name throughout the book of Acts. Paul calls them spiritual gifts. Theologians call them charisms, because of their gratuitous distribution.

These charisms were exceedingly numerous and diversified in their nature and mode of exercise—they spake with tongues; they prophesied; they interpreted; they healed the sick; they cast out devils; they raised the dead; they were delivered from peril; deadly poison from within and without was neutralized; the adder was harmless; and power was exercised by a word, by laying on of hands, by anointing with oil, and by the scattering of handkerchiefs and other tokens which had touched the person of the miracle-worker. Such extent, variety, and number of supernatural signs and wonders, both of knowledge and power, had never been witnessed in any one generation, nor, perhaps, in all the generations previous.

These charisms of the Spirit were conferred in two ways. At Pentecost the baptism and power came from on high with outward manifestations that powerfully affected the senses. The words of Christ found in Mark ix. 1 were then fulfilled, "There be some of them that stand here that shall not taste death till they have seen the kingdom of God come with power"; or as Matthew puts it,

till they have seen the Son of Man coming in his kingdom." This cannot mean his "second coming," but his coming to establish the kingdom with power through the Holy Spirit, and through his disciples, as promised in Acts i. 1–4, the fulfilment of all which began with Pentecost.

It may not be out of place here to note in passing that the adherents of the school of thought under investigation place their doctrine of the second coming—the parousia—at the centre of their system, and the same principles of interpretation are necessary to all their conclusions; and their whole system falls to the ground if we can find one single instance of his promised coming which has had its fulfilment already, as in the case just quoted. We do greatly need some one to discuss the parousia as set forth in the Scriptures, with all the various meanings and limitations thereof.

To return to the trend of our discussion: These charisms, or the Holy Ghost, descended suddenly and unexpectedly, as at Pentecost, on Cornelius and his Gentile associates while Peter was preaching to them. Other such cases, if there were any, are not recorded. But in the ordinary administration, these gifts were conferred by the laying on of the hands of the apostles, and were not sought and obtained by faith and prayer. The apostles not only enjoyed the charisms themselves, but it was an apostolic function to confer these gifts on others. Philip preached at Samaria, himself "full of the Holy Ghost," and wrought "signs" and "miracles," and many believed and were baptized; and "there was great joy in that city." The Spirit was there mightily in his convicting and converting power; but there was a sense in which they had not yet received him, for the "Holy Ghost was not yet fallen on them." Therefore, Peter and John, two apostles, went down and "laid hands on them and they received

the Holy Ghost." Simon, the sorcerer, recognized this apostolic function, and offered to purchase it with money, saying, "Give me this power, that on whomsoever I lay my hands, he may receive the Holy Ghost." All of which is recorded in Acts viii. 1–24.

In Acts xix. 1–7 we learn that when Paul came to Ephesus he found certain disciples, twelve of whom were men, and he said, "Have ye received the Holy Ghost since ye believed?" and they answered, "We have not so much as heard if there be any Holy Ghost." That is, they had not heard of the special covenant of the gifts of the Holy Ghost. They had believed in Christ under John's preaching, and had John's baptism only. Nor is this the only case of such disciples, who were true believers. When Paul explained the matter they were baptized in the name of the Lord Jesus. "And when Paul had laid hands on them the Holy Ghost came on them; and they spake with tongues and prophesied."

Now we must not suppose that all these charisms were conferred upon each and every recipient, but that they were distributed singly or in groups as they were needed for the purposes given, and in such measure as the Spirit saw fit. In 1 Cor. xii. 4–12 Paul tells us of diversities of gifts, differences of administration, diversities of operations and manifestations of the Spirit; and after enumerating the gifts (vs. 8–11) he says, "But all these worketh that one and the selfsame Spirit, dividing to every man as he will."

It is now competent for us to assert that the first generation of believers did enjoy the dispensation of the Spirit in wondrous measure, for setting up the kingdom with power: and it continued certainly till the canon of Scripture was closed, and divinely authenticated, and accepted by the church, while the gifts of wisdom, and of know-

ledge, and of discerning of spirits still remained (1 Cor. xii. 8–10). After all this was accomplished, it ceased and ceased entirely: the warrant and the need were fulfilled and it expired by limitation.

There are some who think and teach otherwise. We shall consider their contention in the next.

CHAPTER VI.

Is Modern Mysticism Scriptural?

IT was claimed in the last chapter that the charisms of the Spirit which were so generally distributed in the New Testament generation of believers were not intended to be permanent, and that they did actually pass away. They were needed for the completion of the canon of Scripture, for its attestation, and for its acceptance. All this was done while the gifts of wisdom, and of knowledge, and of discerning of spirits, still remained. From this source the canon of the New Testament comes to us divinely authenticated, and we need no inductive processes to determine canonicity, nor to justify its acceptance.

We have shown that these covenants of inspiration and miracle were limited in the very terms of their delivery to certain persons, times, places or conditions, and for certain purposes, and in no sense representatively for all persons, times, places or conditions. We have seen also that these gifts constitute no part of the redemptive processes in the human soul. We have seen also that they were in no sense the test and measure of a personal holiness. We have seen, further, that they were conferred in two ways — twice by direct descent from heaven, accompanied by startling manifestations perceived by the senses, but usually by the laying on of the hands of the apostles — and the conferring of them was an apostolic function. The overwhelming presumption, therefore, is that they ceased when they had fulfilled their obvious purpose, and when all apostolic functions ceased in the church. To claim the contrary would throw the burden

of proof on those so claiming, which they do attempt, as we shall see.

In 1 Corinthians, chapters xii., xiii. and xiv., Paul discusses the relative value of these extraordinary gifts as compared with the graces of the Spirit. This discussion was made necessary by the disorder and irregularities which grew out of the overweening assumptions and the spiritual pride of many who had received these gifts. They exalted that which was incidental and temporary above the very substance and essence of salvation. It is sad to note that those who claim these and similar gifts to-day as an essential part of a higher life do also manifest similar spiritual pride, and similar disorder and irregularities. Paul here clearly shows that these gifts might be absolutely valueless to the possessor, profiting him nothing. He shows that at their best they are not to be compared with the graces of the spirit, which he sums up in faith, hope and love. He says that these three shall abide. Abide where? In eternity? No! but in the church on earth, for faith and hope certainly belong to the earthly administration of grace, and not to heaven, "Where faith is sweetly lost in sight, and hope in full supreme delight, and everlasting love." And even the love which he says will abide is not the everlasting love of heaven, but the love we are to cherish and cultivate toward others in this life, as he so beautifully sets forth in chapter xiii., vs. 4–7; and which Drummond describes as the "most beautiful thing in the world."

Paul, in the same connection, says, "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." When? In a future life? No! He does put in a caveat here to assure us that our knowledge shall be perfected there. But his obvious and necessary meaning

is that inspiration and miracle should cease, and that faith, hope and love should remain in the church.

It would be pertinent here to consider whether the exegesis which limits the extent and duration of Pentecostal gifts to that generation is borne out by history and by the logic of events. The apostles were the intermediaries in some form of all these charisms of the Spirit. The apostles were all dead by the close of the century, and they had no successors. There is no evidence of a new administration for the continuance of the gifts.

The early fathers differ as to the time when these gifts ceased entirely in the church. This is just as we might expect, because some on whom these gifts were conferred by the laying on of apostolic hands may have lived and exercised their gifts, and doubtless did so do, till the middle of the second century, and even later. John, the last of the apostles, did not die till near the close of the first century.

There are sporadic later reports of prophecy and miracle which may be accounted for and explained. But the consensus of the fathers is that they did cease in the second century. And yet during the next two or three hundred years we find the noblest type of heroic Christianity — sustained by faith — great armies of martyrs, who did not rely on carnal weapons, nor on any visible supernatural agency. The God of providence and the God of grace was their stay and support, just as we preach to-day.

Later on, however, the papacy, having invented and set up the claim to apostolic succession, in the literal sense that every Pope was a true and scriptural apostle, soon claimed inspiration in the form of infallibility, and thus fell heir to all the warrants and functions given to apostles in the Scriptures, and a great deal more, for usurpers

recognize no legitimate limits to their usurpations. And for centuries they imposed upon an ignorant and credulous world their lying signs and wonders; as they still do in many quarters. And their bishops still lay on hands and say, in arrogant blasphemy, "Receive ye the Holy Ghost." That mystery of iniquity is at least consistent after usurping apostolic office and functions. We believe this apostacy and delusion was clearly foretold in both Testaments; but there is no need to refer to it further at this time.

We are confronted to-day with the counter claims of mysticism, which we must needs examine.

What is Mysticism?

There is a recognized mystic element in all religions. It includes certain most intimate relations which exist, or are supposed to exist, between God and man, and is the basis of all communion and fellowship between the divine and the human. In the religion of Christ we believe in the mystic union of Christ and the believer, and this is something more than the headship. It has various stages, beginning with the eternal decree that gave us to Christ, then the incarnation, then regeneration, followed by the conscious exercise of faith, and finished when we shall see him as he is. This mystic union is a covenant relation, and more. It is a vital relation as of the branches to the vine. It is a peculiar relation, analogous to the oneness of the Father and the Son, and is the condition of a true communion and fellowship. But in all this the doctrine and the facts are perceived only by faith resting in the Word. Neither Christ, nor the body formed by this mystical union, nor any of the relations growing out of it, are perceived by any external sense, or by any internal sense, or by any subjective consciousness. It is discovered and held only by faith, and is confirmed in our experience by *the proper fruits* thereof.

This mystical union with Christ must not be confounded with the indwelling of the Spirit, though it is intimately connected with it. This indwelling is also a real, though mystical and peculiar fact, and is as much the necessary portion of any believer as the mystical union with Christ. This doctrine and fact also is perceived and held only by faith; and neither the Holy Spirit himself, nor any mode of his indwelling, nor any gracious operation connected therewith, is discernible by any external or internal sense. The doctrine and the fact are known only by faith resting on the Scriptures, and then confirmed by the proper fruits of the indwelling. These two doctrines are the mystic element in the Christian religion.

But what is Mysticism? Every form of error takes hold of some truth or truths, which are usually fundamental, and exaggerates them out of their true proportions, and ignores all their proper limitations. That which is built thereon is at best a species of caricature.

Mysticism antedates Christ. Its fullest expression was Brahminism; it was distinctly pantheistic. It taught that the union of the human and divine is so intimate that the human will is at last assimilated to the divine will. Their state of Nirvana after death would seem to be a total annihilation of all that is human in the union, and the reabsorption of the divine into absolute and infinite divinity. Their highest caste was an esoteric circle that cultivated virtue and noble destiny by withdrawal from the world, by quiet seclusion for meditation and by ascetic habits, in order to hasten the subordination of the human and the exaltation of the divine.

We are concerned, however, with Christian mysticism. We find it springing up now and then in various sects during the centuries, with changing claims and manifestations. It usually started as a revolt against dogma, and

especially against a formal, if not a dead orthodoxy, and demanded a higher spiritual life.

These mystical sects have laid claim to a superior holiness which often times, in its manifestations, has put the average piety of the church to the blush. These all have professed to enjoy the enlightening of the Holy Ghost which constituted them an esoteric circle, sometimes retiring out of sight of the world to escape its pollutions and to cultivate a meek and quiet assimilation to the divine holiness; and sometimes obtruding themselves upon and against the established order of things with the wildest extravagance — a sort of religious anarchism — claiming the infallible witness of the Spirit for it all, and rejecting all authority over them, whether civil or ecclesiastical. They have been in the main devoid of charity, fanatical, and full of spiritual pride. These sects have arisen and passed away to reappear in altered garb as the centuries pass; but they all have seemed to agree in claiming for themselves certain spiritual endowments and testimonies not warranted in the Scriptures.

It would be interesting to trace the rise of some of these sects; the gnosticism of the third and fourth centuries was the legitimate product of the mystic philosophy of Plato; and monasticism was borrowed from the mystics of India. In the twelfth, thirteenth and fourteenth centuries the mystics were the great opponents of the schoolmen and their philosophy. In the seventeenth century began the struggles of the Jesuits with the Jansenists, a powerful mystical sect, and then the Quietists under the leadership of Molinos in Spain and Madame Guyon in France. Quietism laid great stress upon the inner life, and the union of the soul with God, and taught that our wills may be entirely lost in the will of God and that entire sanctification is possible in this life. They dispar-

aged church authority and exercises, exalted the individual, and reached the baldest antinomianism, both in doctrine and practice. During the Reformation the Anabaptists and other mystic sects threw all Europe into great commotion, and declared actual war on all authority and government, both church and state, and one hundred thousand of them perished in the various disorders they excited.

There is no need here to advert to the mystic element in Quakerism and in the earlier Methodism. We are dealing only with more modern forms.

Fifty years ago many were fascinated with the claims and teachings of the Plymouth Brethren, of which Inglis was the exponent in this country; and his paper, *The Witness,* seemed to have more spiritual religion in it than all the other religious papers combined. But in his other paper, *Waymarks in the Wilderness,* was found his religious system, which proposed to keep the "unity of the Spirit" in view of a divided Christendom. They professed to rely upon the "coming of the Lord Jesus" as the present hope of the church, and to be animated and directed by the presence of the Holy Ghost. They admitted to communion and fellowship only those who put away and rejected all error by the word of God, and by the help of the ever-blessed Spirit. They greatly disparaged church organization and government, and spake evil of dignities. But, alas! their unity has failed them, and the Brethren do not dwell together in unity. Still their tenets survive in various forms and combinations.

Within thirty years past there has sprung to the front an intellectual mysticism which boasteth great things, claiming to test truth and discern spirits by subjective processes, and by a critical sense. While they minimize inspiration and miracle, they discern and verify truth by

an inner light in the Christian consciousness with a dogmatism worthy of a "thus saith the Lord." By minimizing Bible inspiration and maximizing their own they really nullify the proper doctrine of the Spirit in his relation to truth.

The fundamental doctrine of mysticism would seem to be a belief in such an immediate and continuous communication between God and the soul, by means of the Spirit, as to furnish an inner light, an illumination of the soul, by which Scripture is infallibly understood, prophecy and other hidden mysteries made clear, and advanced views of truth obtained by anticipation, through the contemplation of the divine.

The most popular form of this mysticism to-day is sometimes called Keswickism. We are gravely told that no one has a right to define it, because it is a school of thought and not a crystalline dogma, a trend rather than a consummation, a conscious experience rather than a method of exegesis. Its advocates take refuge behind the Spirit's processes, and practically refuse to come to the bar of logical investigation which savors so much of worldly wisdom. The popular presentation of it is so sweet and fascinating, and the use of Bible language so apt and striking, that the sympathetic reader is delighted and entranced, especially if he accepts the terms used and the Scriptures quoted in their accustomed sense. And if he surrenders a loyal and loving heart to the pleasing presentation of the quantum of real spiritual truth presented, he wonders how any one can dissect their writings in a cold-blooded way, as a heresy hunter, even if he does not agree with all that is written.

It need hardly be said that it has been no uncommon thing for heresiarchs to exhibit the most wonderful enthusiasm, zeal and consecration, and even spirituality. This

was preëminently true of the Pietists, the Quietists, the Plymouth Brethren, and many others.

But the careful reader who seeks to "prove all things and hold fast to that which is good" readily discovers that their writers hold views widely different from his own; and he finds, further, that these strange views are held with a dogmatism worthy of any lover of creeds; and you are fortunate if you escape a lash of scorpions prepared for those who do not say, Amen.

The school of thought indicated we prefer to call Modern Mysticism, rather than by any one of several names that might be given it, according to its varied phases and various promoters. It is not limited to any branch of the church of Christ, but seeks to revivify the dead orthodoxy of all the churches. It holds conferences and conventions, and frequents the platforms of chatauquas, summer schools, and biblical institutes. It expresses no desire, for the present at least, to organize into a separate church life, for they make war on what they call ecclesiasticism; and a separate organic church life would at once fence them out of green pastures.

They claim toleration by all churches and under all creeds as the advocates of non-essentials; but they boldly preach their views as the very fundamental truths of Christianity, and make open war on old-fashioned evangelical orthodoxy, and charge upon the churches a low and groveling form of Christian life and attainment.

Lay evangelism, and professional evangelism, in its various forms, have furnished the leading votaries and propagandists of this mystical school. They disregard the doctrine of governments, and of laying on of hands, and submit to ecclesiastical authority only so far as convenience or expediency may dictate. They get their authority to preach directly from the Spirit's call without the call of

ordained church authority, and profess to exercise their calling under his direct guidance. In the exercise of a broad charity and brotherly love, they work in any church that may be open to their unauthorized and irresponsible teaching, but prefer the union and coöperation of all the churches where they go, for whose "spiritual uplift," and at whose expense, they love to labor.

They also profess to have received their qualifications to preach from the Scriptures under the teaching of the Spirit, rather than in schools of scholastic and theological learning. They claim that their wonderful popularity, and their hundreds and thousands of confessions and reclamations are due to the fact that they preach a purer and more powerful gospel; and they claim that such success is the divine attestation of themselves and their message.

It may not be amiss to note that the Young Men's Christian Association, with its powerful organization and its immense possibilities for good, is falling more and more under the influence of this propagandism.

Modern mysticism is a bold and fearless interpreter of prophecy, and the acceptance of their interpretations is made the condition of the higher forms of Christian life. It makes assurance of the essence of faith, and claims the direct personal witness of the Spirit to a state of grace. It claims the revelation of prayer answered in advance of the time and place of the actual answer. It offers divine healing by faith without the use of means.

Its crowning tenet is perfection in holiness in this life by a sudden process called the second blessing, complete sanctification, or the infilling of the Spirit; and they make great use of the catchy phrase "the Spirit-filled life." Some teach that the days of miracles are not passed, and that inspiration also is in the reach of a strong faith.

These things and others are all akin, and are logically

related to each other, and depend on the view taken of the Spirit's office work in redemption. No two followers of this school will agree with each other, much less with my statement of their tenets.

This school carries its mysticism into their whole theory of the exegesis of the Scriptures. The Jewish doctors of the Cabala, following an elaborate system of ingenious conceits, found in the Scriptures a wonderful system of hidden truth not discoverable to a profane literal, grammatical, and logical exegesis. The mystics of the third and fourth centuries introduced the spiritualizing method into the study of the Scriptures, until it appeared that every fact of the history, every ordinance of worship, every parable and miracle, had a mystical and spiritual meaning of which the literal was the mere shell or form. This has been the approved principle of exegesis of the mystics of all ages. Modern mystics have given a new impulse and a more fascinating scope to a spiritualizing exegesis. They substitute their own subjective conceits for the common-sense, obvious and surface meanings of Scripture, and claim that they are taught of the Spirit. This claim makes their exegesis as infallible as the original Scripture when the mouth of the Lord had spoken it.

If the warrant for the spiritual gifts of early Christianity are still in force, they are in force in their entirety, and the same gifts and powers may be expected to fall from on high at any time and on any believer, or they may be conferred by the laying on of some apostolic hand, without reference to the personal faith and holiness of the recipient, and that, too, without divorcing inspired witness bearing for Christ from the miracle which is necessary to attest the witness and his message.

We shall consider in the next the reply they make to our argument as we shall consider their tenets more in detail.

CHAPTER VII.

Plausible Evasions—Classification of Mystic Doctrines.

AFTER the discussion of the covenants of the Spirit it would seem unnecessary to discuss the claims of mysticism further. If inspiration and miracle have ceased, there remains scant ground for the mystic to stand upon. Mystics, however, attempt to parry the force of our arguments in several ways.

1. They reply that much of the literal form of the warrants has been superseded by higher spiritual gifts, of which the literal was an inadequate expression. Well, how much and which? Shall it be determined and decided by the Scriptures or by the spiritualizer? Hardly by the Scriptures, because they testify to the literal fulfilment of the warrant. They give no promise that the literal should be superseded by higher spiritual gifts of which the literal gifts were but types. Besides, we shall see that the mystics still claim the literal gifts as within the reach of the believer by faith, and that these literal gifts are to-day of the very essence of the higher life.

Do the spiritualizers surrender the literal miracle to-day? Then how can they hold to the laying on of hands and anointing with oil for divine healing? Do they surrender literal inspiration to-day? Then how can they claim personal witness and revelation by the Spirit? or how can they set up their own Spirit-filled consciousness as the final word of truth? or how shall they convince others of their possession of that truth?

2. It is replied, further, that the Spirit executes the

warrants in a more limited way, though essentially the same, than in the apostolic days, because of changed conditions and necessities; and that this is authorized to our faith by other and later Scriptures. This, however, surrenders the contention as to the warrants already quoted and discussed, and pleads other and later warrants. We shall discuss this form of the contention in detail as we proceed.

It would be well to notice here that the mystic in this connection recognizes necessary changes in the administration of the Spirit to suit changed conditions and necessities. This comports also with our contention and with the Scriptures. It is evident that every warrant was given for certain purposes and to meet certain conditions and necessities. The warrants were exactly fulfilled until changed conditions made them no longer necessary, all of which has been shown from the Scriptures.

3. The mystics retort upon our view, that it limits the power and grace of God in this day; and they do greatly extol the divine power and goodness in his gifts to men, and they do greatly emphasize the sin of limiting his power and grace by unbelief. Some even tell us that but for the almost universal unbelief of the church we would enjoy a literal pentecostal blessing all the while. It is not amiss to reply just here that no one questions the divine power and goodness, but the only question is whether the warrants of the Spirit and the promises of the Scriptures do justify the claims of the mystics. It is so easy for them to assume the very matter in dispute, fortifying it by a spiritualizing exegesis, attested to them by the infallible witness of the Spirit, and then lift up holy hands at the unbelief of their brethren. Unbelief in what? Unbelief in the Spirit's witness to their strange exegesis—or rather unbelief in the infallibility of the mystic.

In order to save words we may here fence the discussion with some distinctions already made. No one calls in question here the ordinary redemptive processes of the Spirit, conviction, conversion, regeneration, faith, repentance, gradual sanctification, spiritual enlightenment through the word, all of which are the portion of every believer. But the ordinary believer does not recognize the personal presence or agency of the Spirit in all these redemptive processes. The mystic regards these experiences as very low attainments in the divine life when the Scriptures offer gifts more blessed and glorious. Again, no one questions the Spirit's administration of God's providential government, working all things after the counsel of his own will. Every believer, even more than the lilies of the field and the fowls of the air, enjoys the pledged benefits of this providential government, but he does not recognize the presence and the personal agency of the Spirit in it all. But the mystic claims more than this ordinary providence offers.

Classification of Mystic Doctrines.

It would greatly simplify the discussion of the specific claims of the school of doctrine we call mysticism if its advocates would give us more accurate definitions of them. We may safely call them all extraordinary gifts of the Spirit, because they go beyond the ordinary, and are not received by all believers.

They would seem to fall easily under three classes.

1. The doctrines of the Higher life; the Infilling of the Spirit; Enduement with power; Second blessing; Complete sanctification; the Complete subjection of the human will to the divine will, and the like, would fall under the class of redemptive processes extraordinary.

2. The doctrines of Divine healing; Faith cure; Lay-

ing on of hands; Anointing with oil, and the like, are certainly to be classed as miracles if they are the same things we read of in the Scriptures, and which must be the same if they are still claimed on the same Scripture warrants.

3. The following group of spiritual gifts would evidently fall under the head of inspiration: Personal infallibility; Assurance by direct personal witness of the Spirit; Direct revelation of facts; The assured answer to prayer in advance of its actual answer; Authoritative exposition of Scripture; Certain revelation of the true intent of prophecies, and such like.

These three classes, Redemptive processes and operations extraordinary, Miracles, and Inspiration would seem fairly to exhaust all the gifts that the mystic claims.

It is claimed that any one or all of these things is attained by an act of faith—and such attainment is the measure of the divine life in the soul. This would be true no doubt of complete sanctification if it, like justification, were in reach of an act of faith. But we have already seen that inspiration and miracle were never the index or measure of the divine life in the soul.

Again. All these gifts as claimed by the mystic seem to end on self, and benefit others only incidentally, while all extraordinary gifts, official or personal, as set forth in the Scriptures, were conferred mainly for the benefit of others and only incidentally for self.

Again, the miracle in the creed of the mystic loses its evidential character, attesting the inspired messenger and the message, and no mystic proposes to stake the truth of his teaching upon his power to heal the sick, much less to raise the dead.

We may note again, the plausibilities of the mystic gain their strength from the constant intermingling of the

promises of the Scriptures, both pertinent and impertinent, and he fails to differentiate that which is permanent and universal from that which was limited and temporary.

There is still a mystic philosophy of the new birth which is much emphasized in some quarters and by which they explain all their claims. They start with a false view of the person of Christ. Instead of recognizing two natures in him, each perfect and complete without mixture or modification of either, they recognize in him a mixed nature which they call the Divine-human, in which the human is dominated by the divine. They argue that each new-born soul, born of God, becomes an actual partaker of the divine nature, and is like Christ in having a mixed nature, Divine-human; and the Divine must dominate the human until the human will is lost in the Divine will; and in such case all things are as possible to him as to God himself in the same relations and conditions. This, however, is a distinct pantheistic philosophy, and does not agree with the ordinary rationale of mysticism. The ordinary mystic adopts substantially the teaching of Brahminical mysticism—that the divine Spirit dwells in the human spirit separately and yet conjointly, without confusion or admixture, until the divine finally dominates and even extirpates the human, and then every possibility is attainable. This has much more of the semblance of the Scripture teaching, though it varies materially from the scriptural doctrine of the indwelling.

We have seen that the entire doctrines of mysticism fall into three several classes, but the classification is ours, not theirs. The principles that would settle all these have been canvassed so far as they underlie these three several groups and run through them as a whole.

The mystic, however, seldom seeks to set up his doctrines by pervasive and underlying principles, but he

argues each article of his creed without reference to its logical coherency, or to the proportion of faith; and he quotes special warrants for each from the Scriptures. He is specially fond of what he calls Scripture readings, culled from all parts of the Bible, and skillfully arranged to suit his purpose. He carefully notes or ignores time, place and conditions; he follows a literal or spiritualizing method as will best set up his views, and he claims for his conclusions the conscious witness of the Spirit, which witness he denies to those who reject his teachings. His methods have all the appearance of special pleading to support his foregone subjective conclusions.

CHAPTER VIII.

The Witness of the Spirit.—Revelations by the Spirit.

WE shall now take up in detail some of his doctrines beginning in the inverse order of our classification.

The third class: Assurance by direct personal witness of the Spirit; Attestation of the answer to prayer before the actual answer; Direct revelation of facts; A conscious revelation of the meaning of Scripture, and especially of unfulfilled prophecies; The unfolding of truth in the Christian consciousness, and such like. These are properly called inspiration under the definition.

1. The conscious personal witness of the Spirit to our sonship. They start with the doctrine that, Assurance is of the essence of faith; that a mere hope is a very low attainment; that all hope that comes from subjective experience is sinful and self-righteous legalism; that assurance comes from two sources, the act of faith and the conscious witness of the Spirit about which there can be no mistake.

Now there are two sources of spiritual knowledge. One is faith. Faith accepts the written word, and all matters affecting our spiritual weal or woe are finally decided by it. The other source of knowledge is the witness of the Spirit, for there is a real witness of the Spirit. But this is not a revelation. The Spirit works in the believer all the redemptive graces, and also the fruits of good living. We are conscious of the exercise of these graces, exactly and only, as we are conscious of any other subjective activity. Then these graces, if genuine, will

bear proper fruits. John the Baptist said, "Bring forth therefore fruits meet for repentance." James says, "Faith without works is dead." John says, "We know we have passed from death unto life, because we love the brethren." Paul says, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Christ says, "Ye shall know them by their fruits." But is there no subjective witness of the Spirit? Paul says, "The Spirit itself beareth witness with our spirit, that we are the children of God." Certainly, his graces wrought in us by himself, and their proper fruits, all verified and tested by the word under his guidance, do constitute his blessed witness to our sonship. This is the more evident when we note the context in Romans viii. 16, where Paul speaks of this witness; for it is there evident that he teaches nothing different from himself as already quoted, nor from John, nor James, nor Christ. This real witness of the Spirit to our sonship is, therefore, not a conscious personal communication, but he bears witness by and through the graces and the fruits of righteousness, which he works in us.

2. The mystic also claims the revelation of facts, of new truth in the Christian consciousness, and the assurance of the answer of prayer before the actual answer. These are all claims of actual inspiration if they mean anything more than the ordinary enlightenment of the Spirit, and the confidence inspired by a childlike faith.

3. Along with these place their claim to the infallible attestation of the Spirit to the true meaning of Scripture, including prophecy. They certainly do claim his teaching, consciously received from him as an infallible witness. Questions of exegesis settled in this way are no longer open questions.

In order to justify these several claims of extraordinary enlightenment by the conscious personal teaching of the Spirit, they quote this passage (John vii. 17), "If any man will do his will, he shall know of the doctrine whether it be of God or whether I speak of myself." The context shows that Christ is here speaking of the origin of his teaching, and not of any infallible exposition of it, and besides he is applying a truism, that a loyal obedient heart is open to rational conviction, while a disobedient and rebellious temper is the stronghold of unbelief.

They quote this passage also (1 Cor. ii. 14), "The natural man receiveth not the things of the Spirit; for they are foolishness unto him; neither can he know them, for they are spiritually discerned." Does this passage give the mystic their much vaunted spiritual discernment? The apostle here is comparing the natural man and the regenerated man. Every believer enjoys spiritual discernment, every unbeliever not.

They quote also Psalm cxix. 18, "Open thou mine eyes that I may behold wondrous things out of thy law." Now this passage teaches that the law—the written Word—is the source and fountain of knowledge, and the ability to see and understand is given by the Spirit.

And so with a large number of similar passages which justify the orthodox view of the Spirit's work of enlightenment in our effectual calling.

If the mystic is allowed to appropriate all such passages as these to justify his claims of special revelation, then there is left to the ordinary believer no benefit from the indwelling of the Spirit. We cannot allow this perversion and abuse of the real mystical element in our religion—the common heritage of all.

We may say further, if the mystic is satisfied that he has the witness of the Spirit, consciously and infallibly

received, and that on evidence satisfactory to himself, this is a matter purely personal to himself; and he has no right to insist that others shall receive this witness on his own statement; but he must stand prepared to authenticate the same by miracles. If he fail of this he may be sure that his subjective conceits will be rejected, and that the Spirit hath not spoken by him.

CHAPTER IX.

Divine Healing.

WE may now examine the mystic's claims of the second class: Divine healing; Faith cure; Laying on of hands; Anointing with oil, and the like. We may consider these all as one. The laying on of hands, and the anointing with oil are confessedly mere outward forms which may or may not attend the divine healing, having in themselves no real, inherent efficacy. The doctrine of the divine healing is this, that faith is the condition of the healing of the sick, with or without the use of means, preferably without the use of remedies, for only in this way have we assurance of direct divine agency, and so give God all the glory. They virtually surrender all other miraculous gifts as promised in the covenants of the Spirit, and enumerated in Mark xvi. 15–18, not so much because they are convinced of the limitations of those covenants as because cases of healing are the only cases of miracle they can present apparently well authenticated. It is not surprising, therefore, that they base their claims on other Scriptures, general and specific.

Their general warrants are found in such passages as these: Matthew xxi. 21, 22, "Verily I say unto you, If ye have faith and doubt not, ye shall not only do that which is done to this fig-tree, but if ye shall say to this mountain, be thou removed, and be thou cast into the sea; it shall be done, and all things, whatsoever ye shall ask in prayer believing, ye shall receive." The context shows that Christ was giving the apostles a renewed warrant for the faith of miracles, a last lesson, and he was giving no uni*versal covenant* for the prayer of faith.

There are, however, numerous warrants given for prayer which seem absolute in their provisions if only we pray in faith. These are all quoted by the mystics in support of their contention for divine healing. They overlook the fact that the word faith introduces a vital limitation to the answer of prayer. Faith is presumption if we have no promise, and that promise in the word, for faith to plead and rest upon. There are two classes of warrants—we may plead with absolute faith all promises of spiritual blessings, and the need is satisfied. We are encouraged to bring all our desires about temporal things, and lay them before our heavenly Father assured they shall be given or withheld as it shall be for our good and for his glory. Our faith cannot go further than this. Many false doctrines of prayer, its value and efficacy, prevail, but none perhaps more vicious than this, that our subjective desires presented with a subjective confidence, called faith, are the measure of God's answer to prayer. This theory of the prayer of faith is the more vicious, because it is carried into the realm of personal salvation. It is common to quote Mark xi. 24 in support of this view, "What things soever you desire, when ye pray, believe that ye receive them, and ye shall have them." Hundreds and thousands of confessions are secured in these days, by evangelists of the class already noted, by pressing this promise out of the context and also beyond the proportion of faith.

They say to the sinner in public and in private, Do you not desire to be a Christian? Yes. Do you not desire your sins forgiven? Yes. Do you not desire to be saved? Yes. Then ask for these things. I have asked and I do ask. Don't you believe God will do what he says? Certainly, I can't doubt that. Then all you have to do is to believe that you have these things—that you are a Chris-

tian, that your sins are forgiven, and that you are saved. You have only to believe that you have received these things and you have them. In the last analysis such confessions are based on untested desires, uttered prayers, and a subjective confidence, with scant reference to Scripture warrant.

This, however, is going beyond the necessities of our contention with the mystic concerning his doctrine of divine healing or so-called faith cure.

I have been surprised to find that the great John Owen in his wonderful work on the Holy Spirit admits that some of the pentecostal gifts of power may possibly remain to the church to be used whenever it may suit the divine purpose to call them into action after being long in abeyance, and among these the healing of diseases. He does not say that such gifts are within the call of the prayer of faith whenever desired. Even Kuyper admits that divine healing remains to the church, but is limited to nervous diseases.

Perhaps they felt shut in to this admission, because there are so many seemingly well authenticated cases of faith-cure, especially of nervous disorders. Perhaps it would hardly be fair to note in this connection the peculiarly subtle and indefinable nature of such disorders, Dr. Kuyper seems to intimate that they are spiritual in their origin, and therefore in the limits of healing by the Spirit, for it is certain that really spiritual disorders, and even spiritual death are healed only by the Spirit. Nor would it be fair perhaps to cite the fact that mind-cure and Christian Science lay large claim to cures of the same class of diseases; for the ready answer is, They are imaginary cures.

Christian Science, so called, is an idealistic philosophy that denies the existence of the material universe. If

there be no material human body, there can be no disease. Faith in this tenet is the faith-cure of the Christian Scientist. He, or rather she, has dishonestly appropriated the nomenclature of Christian mysticism to deceive the unwary but devout mystic. So far as it is a philosophy, we are not concerned with it in this discussion. So far as it adopts the nomenclature and the tenets of mysticism, it is sufficiently answered in these pages.

The advocate of divine healing, when forced to surrender his claims as based on the general warrants for the prayer of faith, makes his final stand behind a few passages of Scripture which seem to sustain his doctrine. In 2 Chron. xvi. 12 we read that "Asa was diseased in his feet until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians." Surely the sacred historian intended to cast no slur on physicians, for Christ said, "They that be whole need not a physician, but they that are sick." And Paul had Luke the beloved physician as his travelling companion on account of his infirmity, which infirmity he also besought the Lord thrice to remove. It was not removed. Was it because of the weakness of Paul's faith?—Paul, who was an expert in the true doctrine of faith cure as practiced by the apostles.

But surely the famous passage in James v. 14–16 justifies the contention of faith cure, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

If this refers to a supernatural cure effected by faith and prayer, it would be sufficient to say that James wrote at a time when miracles of tongues and of healing were of constant occurrence, and were familiar to their experience.

If, however, he is giving directions and encouragements equally suited for our day, which I am entirely willing to concede, and even do rejoice in, as verified in my own experience, and in the experience of a mighty host who have had these promises verified in themselves and those they have loved; then it is well to see just what James does promise to the effectual fervent prayer of the righteous, when they ask for one another's health of body and forgiveness of sins. Surely James did not mean to institute an *opus operatum* ordinance called "anointing with oil in the name of the Lord," of efficacious power, nor indeed a necessary formula to be followed to insure success, for such a theory would disparage faith as a real power to secure the healing.

It certainly would be simpler to assume that James meant to say that the Lord authorizes and even enjoins the the use of proper remedies, of which anointing with oil was then in general use, and is still so in many climates, and even the world over in some diseases, whatever other remedies may be used.

This makes it necessary to indicate the scriptural relation between prayer and human effort in the use of means. They stand correlated to each other. The ploughman breaks his soil, sows his seed, and cultivates diligently, and entrusts the whole matter to the God of harvests. The parent uses every means he can to rear his child in the fear of the Lord, and pleads for God's blessings on it all. When Nehemiah and his people were building the walls of Jerusalem, and Sanballat, their wily enemy, was expected every moment to make an attack upon them, they

held their weapons of war in one hand and used their trowels with the other, and withal, they cried mightily unto God. This is the true correlation of prayer and effort in the use of means; work as if it all depended upon our efforts, and pray as if everything depended on God. To omit effort in the use of means within our power is to tempt God foolishly; to omit prayer is to trust in an arm of flesh. This principle applies in sickness and in health, in things spiritual and in things temporal, in every crisis and emergency, and in all the callings of life. Asa made no mistake in employing physicians, but he failed to commit his case to the Lord.

What is there left on which the mystic can base his doctrine of divine healing?

CHAPTER X.

Redemptive Processes Extraordinary.

1. Enduement With Power.
2. The Higher Life.
3. The Complete Surrender.

THERE remains yet one class of doctrines taught and claimed by the mystics as attainable, and actually attained by some believers. This class embraces, The higher life; The infilling of the Spirit; Enduement with power; Second blessing; Complete sanctification; The complete surrender of the human will to the divine will, and perhaps other things substantially included under some head of this enumeration. These all differ from the two classes already discussed in that they directly claim no special inspiration of the Spirit, except as they may claim the Spirit's witness to these attainments, as to their genuineness, as against the mere subjective conceits of those who are self-deceived or deceived of the devil. Just here the mystic element crops out into great prominence.

These claims are at least analogous to the ordinary redemptive processes, and if true are of the same nature with them, and we, therefore, call them redemptive processes extraordinary. They are not enjoyed by the ordinary believer, and not necessarily by the same believer at all times. They are said to be objects of faith, exactly as are justification and all the ordinary benefits that do accompany or flow from it.

1. We may consider first the doctrine of Enduement with power. The doctrine and the name of it are taken from Christ's command to the eleven as found in Luke

xxiv. 49, "Behold I send the promise of my Father unto you: but tarry ye in the city of Jerusalem until ye be endued with power from on high," or as expressed more fully by Luke, in Acts i. 4–8. We have already seen that this special covenant of the Spirit and his work was given to those that heard it and was fulfilled "not many days hence," *i. e.*, at Pentecost, and that the power promised was so much of miraculous power as was necessary to their successful witness-bearing in Jerusalem, in all Judea, in Samaria, and unto the uttermost parts of the earth.

The mystic spiritualizes this entire passage, even the proper names Jerusalem, Judea and Samaria. The mystic evangelist claims an Enduement with spiritual power so to preach and teach that the hearers are compelled to come in; and it would seem sometimes that they claim for themselves the power that belongs only to the Spirit. They say that the ordinary preacher fails of a pentecostal blessing only because he does not tarry at his spiritual Jerusalem till he is "endued with power from on high." It would be a matter of some interest for them to tell us why the preaching of Noah and of Isaiah and of Christ himself seemed so barren of results. This doctrine of Enduement with power is not offered to the ordinary believer, but seems to be limited to evangelistic workers, either official or unofficial. In fact, they practically abolish the distinction between official and unofficial evangelism; and they make a call to such work to depend upon the conscious Enduement of power from on high. The man or the woman or the child of tender years who is conscious of this enduement needs no church call, nor any laying on of hands for ordination. Just here again we see the reason why so many mystics disparage church government and despise dignities.

They claim, also, that this enduement with power from

on high includes in it the necessary qualifications of wisdom and knowledge as well as power. The apostles, say they, were "unlearned and ignorant men," but with this enduement with power came all other necessary qualifications; and they do pervert these words of James, "Wise man and endued with knowledge."

But is there no difference in the power of preachers of the Word as indicated by their different measures of success? Certainly. There are diversities of gifts, both natural and acquired. Christ says (John iv. 37, 38), "One soweth and another reapeth; I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labor." John sowed and was beheaded; Christ sowed and was crucified: Peter and others reaped three thousand souls in one day, and five thousand another day, and there were added daily to the church of such as should be saved. It was not a matter of so-called spiritual power; did Christ have less? did Peter have more?

When the evangelists referred to claim to have consciously received this enduement with power, and with it all necessary wisdom and "enduement with knowledge," they reassert the mystic's claim to a virtual inspiration by the Spirit, and a conscious testimony of the Spirit thereto. So here again we find, overlapping, the mystic's claim to a certain and conscious enlightenment by the Spirit. This is the fundamental error and vice of all mysticism.

2. We will next consider their doctrine of the Higher Life. Here, again, is a lack of clear definition. By the process of exclusion we see that it does not mean eternal life, for Christ says, "Whosoever believeth in him shall not perish, but have eternal life" (John iii. 15, 16); also, "He that believeth on the Son hath everlasting life: and

he that believeth not the Son shall not see life" (John iii. 36). Eternal life is the present possession of every believer.

Nor does it mean spiritual life as opposed to spiritual death, for Paul says, "You hath he quickened who were dead in trespasses and sins" (Eph. ii. 1). This is regeneration. It can hardly mean the manner of life, or the trend and current of conduct and conversation, as manifested before men in works of righteousness. Christ says, "Ye are the light of the world;" "Ye are the salt of the earth;" "By their fruits ye shall know them" (Matthew v. 13, 14; vii. 16–20). He thus distinguishes between the believer and the unbeliever, the righteous and the wicked. But it is nowhere taught that believers are divided into two classes along this line of the fruits of good living. There is an infinite variety in the quantity and the quality of their good fruits, but there is no distinct line of cleavage to divide believers into two great classes according to the measure of their fruit-bearing, and probably no mystic has ever claimed such division. And yet if there be any Higher Life it certainly ought to manifest itself in this way.

This much is evident, however: the Higher Life signifies in the mouths of its votaries a subjective spiritual condition realized in consciousness as a more blessed form or stage of spiritual life than is enjoyed by ordinary believers, who, in turn, enjoy a distinctly lower form of spiritual life; and that all believers are divided into two classes, well marked in the Christian consciousness, but not otherwise discernible. Those in the lower life (or lower class) know nothing of the Higher Life in their experience; nor can know, except as the higher class testify of their conscious Higher Life. Those who claim the Higher Life include in their claim, as differentiating

them from others, some or all of the mystic gifts and attainments already discussed, and especially those yet to be discussed.

Suffice it to say that this Higher Life is not exactly a gift or attainment, but such an indwelling and inworking and informing of the Holy Spirit in the human soul as to enable one, by an act of a higher faith, to attain to some or all of the gifts claimed by the Mystics.

It may be well to note here again the Platonic doctrine of two circles in the realm of Philosophy — the Esoteric and the Exoteric. The Esoteric circle, by meditation and by communing with their own souls, enjoyed larger knowledge, higher wisdom, and a more virtuous life than the common herd could attain or even comprehend. From this source mysticism entered the church, and has remained in varied garb unto this day.

We find no authority for any such division of believers, into two classes, set forth in the Scriptures. Surely, if this division was real, and as important as they would have us believe, we would find some recognition of it in the Scriptures. But this question recurs, Have we no right to make new generalizations from well-ascertained facts? Certainly. But we need first to be sure of the facts. We may even admit that if the mystic can properly lay claim to the attainments now under discussion, he is entitled to claim a Higher Life; but spiritual pride, or arrogance, or a mere assertion of such claim on his own unattested word, would certainly vitiate it, or, at best, place it under suspicion.

3. The next item to be considered is, The complete surrender of the human will to the divine will. This, in their system, is not one of the attainments of the Higher Life, but rather a means to that end. It is propounded along with faith as the necessary condition of higher

attainments, and puts the soul in a receptive attitude, without which there can be no infilling of the Spirit, second blessing, or complete sanctification. This complete surrender of the human will makes it possible for faith to appropriate these blessings of the Higher Life, if, indeed, it is not of the very essence of the Higher Life in the soul. The mystic evangelist exalts faith as a necessary means in saving the soul and introducing the sinner into the lower Christian life; then he offers the Higher Life to faith, but in doing so he exhorts mainly to a surrender, a full surrender, a complete surrender of the human will to the divine will.

What do they mean by the surrender of the human will to the divine will? The term will is used in at least three senses; sometimes the volition or final act; sometimes the disposition that determines the choice; sometimes the disposition, the choice and the act. Now do they claim that this is a surrender of the disposition, or of the choice, or of the activity and energy; or do they mean a surrender of all these? Then, again, do they mean a permanent condition of the will, or do they mean a single act? There is deep water here. We cannot enter upon a philosophic discussion of the doctrine of the will. But a few simple propositions which are self-evident will clarify the situation.

A surrender is an act. An act is a complete act if it be an act at all. A surrender of a human will is a surrender of a person, and not of some fancied power or faculty of the soul. A surrender to the divine will is a surrender to a divine person. So that the proposition means nothing more than this, the surrender of a human person to a divine person — of a man to God; and if it be a surrender at all, it cannot be made more full or complete by calling it so; it can in no sense be partial or conditional,

as often happens among men in the struggles of war, when the weakened or vanquished foe stipulates for terms of a conditional surrender.

Now, this surrender is really made when the rebellious sinner accepts Jesus Christ as his rightful King and Lord. A true repentance makes no reservation. Christ is accepted as he is offered. The surrender is complete and the justification is complete. There is no half-way house here, at which the ordinary believer tarries in the low-grounds of a partial redemption till by another and a completer surrender he reaches a higher life. Even when sinners do surrender to him, it is only when the Holy Spirit, enlightening their minds in the knowledge of Christ, and renewing their wills, doth persuade and enable them to embrace Jesus Christ as he is freely offered to us in the gospel. We may be excused, therefore, from giving the mystic a monopoly of this doctrine of surrender in order to his attainment of Higher Life. If the first surrender of the sinner does not put him into the Higher Life, how can a second surrender promote him into it?

CHAPTER XI.

Redemptive Processes Extraordinary.

4. The Infilling of the Spirit.
5. Complete Sanctification.

4. THE next point to consider is the doctrine of the Infilling of the Spirit, or the Spirit-Filled Life. We must not forget just here the Scripture doctrine of the indwelling of the Spirit.

This indwelling is not an influence, nor a power, nor a mere figure of speech to indicate some mysterious potency, but is personal. The Spirit dwells in every believer as a person. We may not say that he dwells less or more in one believer than in another, nor in the same believer less or more at different times.

We admit, however, that the terms do seem scriptural. Elisabeth and Zacharias were "filled with the Holy Ghost, and they forthwith prophesied. They were all filled with the Holy Ghost at Pentecost. Peter, some days later, was filled with the Holy Ghost, and made his celebrated and inspired defence before Annas, Caiaphas and the Sadducees. When Paul and Barnabas were expelled from Antioch in Pisidia they left the disciples filled with the Holy Ghost. In none of these cases is there any reference to a Higher Life, or to superior graces, but to those charisms of the Spirit already noted, and in which the early church abounded. Bezaleel and Aholiab were filled with the Spirit of God, and became inspired workmen for making everything needed in the tabernacle, and so in other places, to indicate inspiration and supernatural power.

309791

Equivalent expressions are also used in many places, such as the "Spirit of God came upon Balaam," "upon Saul," "upon Amasai," and they prophesied; the pouring out of the Spirit, baptism with the Spirit, the entering of the Spirit, bound in the Spirit, pressed in Spirit, and such like; these all indicated either inspiration or supernatural power, or both, and in not a single case pointed to a so-called "Spirit-filled life."

There is one other passage (Eph. v. 18–21) on which the whole doctrine is hung: "Be not drunk with wine wherein is excess, but be ye filled with the Spirit." We have been taught that it is not safe to hang a doctrine on a single text, for it may mean something else. Now, this text does mean something else. Let us examine it. There are two contrasts in the entire passage — "Be not drunk with wine," but "be ye filled with the Spirit." This cannot mean filled full of the Spirit, for this would require the use of the genitive case, but we have the instrumental dative in hellenistic form. The meaning, then, is, "Be ye filled, gorged, satiated with the Spirit." We now have the vivid contrast, "Be not drunk with wine," but "be ye drunk with the Spirit." This exposition suggests a striking analogy between drunkenness with wine and drunkenness with the Spirit. They both exhibit characteristic ecstacies. Scoffers at Pentecost witnessed the ecstasies, and said these men are full of new wine; Peter said, "These are not drunk, as you may perceive." "But this is that which was spoken by the prophet Joel." He might have said these ecstasies are not fulness of wine, but they are wrought by the fulness of the Spirit. The production of ecstasies by the Spirit was entirely familiar to the Jewish mind. Read the account of Saul meeting a company of prophets in the midst of their ecstasies, and how he fell into the same ecstatic extravagances, if you choose

to call them so. This happened a second time to him, and also to the messengers he sent to arrest David at Naioth.

We are now ready to note the second contrast, the contrast of these two ecstasies. "Be not drunk with wine wherein is excess." The word rendered "excess" signifies the riotous and profligate ecstasy of the Baccanalian revel. This is the exact result of being drunk with wine, or, as it is expressed in Acts, "filled with wine."

But be ye filled with the Spirit, satiated with the Spirit, drunk with the Spirit, if you please. This fulness has its ecstasy well described in verses 19–21. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord; giving thanks always for all things unto God and the Father in the name of the Lord Jesus Christ; submitting yourselves one to another in the fear of God." What a noble ecstasy is this, inspiring and elevating, carrying us sometimes to the third heaven in its transports. It was this ecstasy that enabled Paul and Silas to sing praises to God at midnight in the depths of a Roman dungeon. It was this that enabled tender women to clap their hands and sing for joy while the fagots blazed around them till they passed into the open heaven in a very chariot of fire. How much better than the maudlin song and revel of the drunkard is all this. Wesley and Whitfield trained their people in these ecstasies of the Spirit, and for one hundred years Methodism, with its gospel hymns and songs, and its abandon, and often its delirium of religious joy, won myriads of sinners to Christ. And all the churches of Christ in all ages, and to-day more than ever, have tasted the preciousness of this infilling of the Spirit in these appropriate manifestations.

We may be permitted to thank God that these things

are not the heritage of a favored few as part of a Higher Life. Every believer who sings the songs of Zion with the Spirit, and with the understanding also, "singing and making melody unto God with grace in their hearts," is filled with the Spirit in the true and proper sense. If these things constitute the Higher Life, then this Higher Life belongs to us all. There is here no hint of a Higher Life, a second blessing, or sinless perfection of any grade.

5. There remains one head of the mystic's faith to be examined — Immediate and Complete Sanctification — sometimes called the second blessing. They call regeneration and forgiveness of sins the first blessing, and complete sanctification the second blessing.

Here, again, is the usual lack of definition. The mystics use the term sanctification to mean personal holiness, both of heart and life. They say that it is obtained in answer to the prayer of faith, suddenly and completely, as in justification and adoption.

The orthodox and traditional doctrine is well expressed in these words, "Sanctification is a work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto righteousness." This is substantially the doctrine of all evangelical churches. The Romanist confounds justification and sanctification, and thus gives a wider scope to the mystic. There are several uses of the terms sanctify, saint, sanctification, holy, holiness, righteous, perfect, upright, and such like, in the Scriptures, and much error arises from confounding things that are radically different, though in some respects cognate.

These terms are used numerously in the Scriptures, but do not express sinless perfection, though the mystics do quote them to support their contention for a sinless

perfection or complete sanctification. For example, Noah and David are called perfect, but were not sinless. Job was perfect, but not sinless. Paul addresses Hebrew Christians as "holy brethren." They were hardly sinless. He addresses the saints at Ephesus, and speaks of the poor saints at Jerusalem, and we are constrained to believe that all Christians are entitled to these names, holy, saints, perfect, righteous, upright, and the like, in a true and proper sense — but not in the sense of a sinless perfection. "If a man say that he hath no sin, he deceiveth himself, and the truth is not in him." "No mere man since the fall is able to keep the whole law perfectly, but doth daily break it in thought, word and deed." This accords with the creed of all evangelical churches, and even the mystic, who lays claim to a sinless perfection, asserts the truth of this doctrine for the common herd of believers. They admit that the Scriptures do indicate a progressive sanctification for such believers, but that a complete and instantaneous sanctification is also offered as far better.

They emphasize consecration as the ground idea in sanctification. The tabernacle and its furniture were consecrated by the sprinkling of blood, and they became holy by the act of consecration. So Aaron and his sons and their garments were consecrated and became holy to the Lord. It was a completed thing, and was in no sense a progressive holiness. Let us, however, examine these cases of holiness. The tabernacle and furniture and the priestly vestments did not consecrate themselves, but they were consecrated by Moses, and they received no intrinsic holiness thereby. Aaron and his sons did not consecrate themselves, but were consecrated by Moses, and they were holy, completely holy, in the sense that they were set apart for God in the priesthood, but this consecration se-

cured them no complete personal and intrinsic holiness, for two of his sons were cut off on the eighth day for drunkenness during their official service. There is a proper sense in which every believer is set apart by baptism and by the blood of Christ — the blood of sprinkling — with a complete consecration, and we are made his saints, his sanctified ones, and every believer is holy to the Lord. Even here there is no reference to personal character. The infant children of believers are holy in this sense, with no necessary reference to the dispositions of the soul, or to holiness of heart and life. In all these and similar cases the sanctification was complete.

Any attempt to argue from such a holiness, which expresses only the relation of a person or a thing to God as being wholly his, without question or rival, would certainly be misleading.

Personal holiness, holiness of heart and life, is a very different thing. Holiness is one of the divine attributes, and while we may not define it, we know what is meant when we say "God is holy." Holiness is essential to his very existence as God, and pervades his every activity.

God made man in his own image, in knowledge, righteousness and true holiness. He did not give man any part of the divine nature or essence, but he created him with disposition and character like his own — knowledge, righteousness and true holiness. These three stand in necessary relations to each other, as we shall presently see.

By the fall knowledge was blurred and lost, righteousness broken down and true holiness defiled and corrupted. By the fall came spiritual death — total depravity — all unrighteousness, and whatever else the Scriptures call it.

The gospel is the God-given remedy for all this wreck and ruin. After the sinner is regenerated by the Spirit, quickening in him the lost spiritual life, and after he is

born again a babe in Christ, and his sins are forgiven; and after he has been adopted as a son into that one family which is named of Christ; then begins his growth to the stature of a full-grown man in Christ Jesus — then begins the repair of the wreck and ruin of sin — then begins the restoration of the knowledge, righteousness and true holiness in which he was created. Now, is this a work and a process, or is it a sovereign act of the Spirit, restoring at once all that was lost?

It was entirely competent for God in Christ and by the Spirit to make a complete restoration in this way. In fact, dying infants are saved in this way. We hold, further, that the souls of all believers are at their death made perfect in holiness and do immediately pass into glory. This shall be accomplished by a sovereign act of the Spirit, not achieved by an act of faith and consecration in the dying believer, but provided in the covenant of redemption. Then, again, the body, corrupted and disorganized and dead by sin, shall be restored into the likeness of the resurrection body of Christ by one supreme act of divine power.

It is, therefore, not a question whether God was not able to give a complete sanctification in this life, but this is the real question, Is this the divine method as revealed in the Scriptures?

Now, the mystic does not deny that the infant is saved in the way we have indicated; nor does he deny that the ordinary believer is at death made perfect in holiness, nor does he deny that the redemption of the body will be consummated at the resurrection. Now, these three great consummations at and after death, or at the end of earthly life, when the Lord shall come in clouds and great glory, do raise the presumption that no man is made perfect in holiness in this life.

The only question in debate with the mystic is, whether

perfect holiness, complete sanctification, is attainable in this life, and whether failure to attain it is caused by the ignorance and unbelief of the average Christian.

After the discussion had already touching the Higher Life, Full Surrender and Infilling of the Spirit, we cannot allow the mystic to take refuge behind these so-called doctrines to set up his claims to a possible complete sanctification in this life. But we shall consider some other pleas for his doctrine.

But let us analyze the contention a little further. Does the mystic mean, by complete sanctification, perfection in holiness? The more ignorant propagandists say, yes, with great boldness. The more cultured and cautious say, not exactly, but deliverance from all known sin, or rather, from all conscious sin; but as knowledge increases there is further deliverance from a wider revelation of sin, and from its previously undiscovered dominion in the heart. This is a confession that true holiness and knowledge are intimately connected, and that ignorance and sin are closely related; and it follows that there can be no perfection in holiness without perfection in knowledge.

Again, are sinful dispositions and desires cured by this complete sanctification? Some say, yes. Then, how about unrecognized sinful dispositions? Some say, no. Then, how shall they escape sins of the heart? It would be necessary to ignore heart sins, and make sin to consist only in the overt act.

Again, Is this complete sanctification permanent? Some say, yes. This would tend to carnal security in the face of temptation. Others say, no, it may be lost by sin and unbelief. Then it must be lost by unconscious sin and unbelief, for he is delivered from conscious sin by the complete sanctification which he may lose by sin and unbelief.

Once more, Is not the condition of this complete sanc-

tification an unreserved consecration of the whole man and all the powers to God's service? This is the very shibboleth of the holiness preacher. It is not far to see that this is but a catchy statement of the doctrine of the full surrender already discussed. Paul cried, when stricken down in the way, "Lord, what wilt thou have me to do?" Every new-born soul may sing:

> "Thee my new Master now I call
> And consecrate to thee my all."

There remains now nothing to be considered but this special plea, Why are we exhorted to be perfect, holy and pure if it is not attainable in this life? Does God require impossibilities? We answer in part: all God's people are called perfect, upright, righteous, holy, sanctified, and saints. If these names mean sinless perfection, then none of us are sinners — all sinless.

But it is urged again, The Scriptures say, "Be ye holy, as God is holy;" "Be ye perfect, as your Father in heaven is perfect." To this there is one sufficient answer: this is a sinless standard which he sets before his people, and, in the very nature of the case, he could present us no lower ideal, no lower standard, to reach after. It is the same standard which has been presented from Genesis to Revelation. And he gives us assurance that we shall attain it in the end, "growing in grace and the knowledge of our Lord and Saviour Jesus Christ," "dying more and more unto sin, and living more and more unto righteousness."

Shall we not say with Paul, "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark of the prize of the high calling of God in Christ Jesus."

CHAPTER XII.

SUMMARIES.

Summary I.

IN discussing the claims of Modern Mysticism and their doctrine of the Spirit's work beyond what every believer receives and enjoys, it has been necessary to traverse much fundamental truth.

1. We have seen that the doctrine of the Trinity is the doctrine of both Testaments, and that the three persons have definite relations to each other from eternity, which seem to be grounded in the divine essence.

2. We have seen that all the revealed activities of this Triune God are properly called the Supernatural, as opposed to the activities of created beings, all of which are called the natural. The Supernatural has been classified under five heads, Creation, Providence, Inspiration, Miracle, and the Redemptive.

3. We have seen that these various activities belong to the Godhead in common in a proper sense, but that there has been a distribution to the several persons of the Trinity, corresponding to their relations to each other. We have seen that the Spirit perfects and completes that which originated with the Father and is administered by the Son.

4. This has been true of all forms of the Supernatural from the beginning, and will be true till the final consummation of all things. In order to any right apprehension of the Spirit's work and functions, they must be differentiated from those of the Father and Son.

5. The work of the Spirit in Creation and Providence,

and the extent of it, need not be fully considered in this discussion, and the mystic holds no peculiar views here, unless he be a pantheist. The modern mystic is not a pantheist, and if he were, the discussion of his philosophy would not belong to the trend of this discussion.

6. The work of the Spirit is confessedly very prominent in Inspiration, Miracle, and the Redemptive processes. These three are not only clearly distinguishable from each other, but each has its definite place in the economy of grace. Inspiration furnishes a divine message; Miracle attests the messenger and the message. These two date back to the beginning, and certainly continued down to the close of the cannon. They were both wrought on occasion, and were not acquired by faith and prayer, and were in no sense the index of character or of any superior holiness.

7. The Redemptive processes are wrought by the Spirit, subjectively, in the soul of man, and include all the processes of a personal salvation from the first awakening of the sinner to see the truth till final perfection in glory, and are manifested here in the graces of the Spirit and in the fruits of good living.

These redemptive processes have been the same, and always will be the same, for every redeemed sinner from Abel to the last trophy of divine grace. They are, and have always been, assured to every repenting sinner and believing saint by promise, by covenant, and by uniform administration, which last is the most definite and satisfactory form of covenant.

8. We have seen that inspiration and miracle are no part of personal salvation and a complete salvation. The mystic, however, claims his right and title to more than is included in the ordinary redemptive processes of the Spirit, which every believer enjoys. To justify his claims,

he quotes the formal promises and covenants given by Christ concerning the Spirit's work, and claims them all as the heritage of the church to-day.

9. We have considered all these covenants and all their details, and find some of them limited and temporary, expiring by limitation with the apostles and their generation; and that nothing of those details remain to the church except those redemptive processes which are common to every believer.

10. The mystic's special claims all spring out of a common root. Failing to differentiate that which was limited and temporary in the covenants of the Spirit from that which was permanent and universal, they claim all as the Christian heritage throughout this dispensation. If we accept the limitations which have been pointed out, the mystic has nothing left to base his special claims upon.

11. We have classified these special claims, and find that they are all based upon those provisions of the covenants of the Spirit which were limited and temporary, and which were not the heritage of believers, as such, even when received and enjoyed most widely.

12. Recognizing the difficulties of the situation, the mystic seeks to sustain his claims, in whole or in part, by other Scriptures, by an allegorizing exegesis, and by special pleas, all of which we have shown to be futile.

13. When they quote and misapply the Scripture warrants they corrupt the Word of God. When they disparage the ordinary gracious operations of the Spirit which he works in every believer they sit in judgment upon him and his gracious methods. When they claim the conscious personal witness of the Spirit to numerous things in their inner consciousness, they do exalt their own subjective conceits above that which is written. When they lay on hands or anoint with oil, and promise

divine healing in answer to their prayer of faith, it is only presumption. And when they claim a higher life, a second blessing, and complete sanctification, they either deceive themselves with strifes about words, or else they deny the experience of the saints of all ages, and contradict the teaching of Scripture everywhere. And so, also, we may say of their claims to Enduement with power and a Spirit-filled life.

Summary II.

This discussion has been polemic, from the necessities of the case. Every polemic discussion seems to minimize the truth while refuting error, even though the truth be stated ever so carefully at every step. This is especially true if the errors refuted have been cherished as of great value.

We have discussed matters which some consider of supreme importance; if these be swept away, the mystic naturally feels that the foundations are destroyed and that nothing is left; and the ordinary reader is liable to feel that the work of the Holy Spirit in redemption is slighted and belittled, or at least not sufficiently emphasized and exalted.

It is confessedly notorious that the work of the Spirit has not always been clearly defined and emphasized in the pulpit and in religious literature. This is partly because the doctrine of the indwelling Spirit is mystical, and partly because his various functions have not been clearly distinguished from each other.

It is, therefore, pertinent to close this discussion with a restatement and summary of the Spirit's work as it remains to the church of Christ, yesterday, to-day, and always.

The following categories set forth the Spirit's work

in redemption, not scientifically perhaps, but exhaustively, each category implying and overlapping the others. It is not necessary to set up and defend these several categories here, for the mystic does not challenge them, but claims even more.

1. The Holy Spirit dwells in the heart of every believer. This is not an influence, or a power of less or greater degree and proportions, but a personal indwelling and a permanent indwelling. This is one of the two mystic elements in the Christian religion. The vital union of Christ and the believer is the other. This, also, is absolute and permanent.

2. Christ is said to dwell in the heart of the believer. This is not a literal personal indwelling, but by the Word and by the Spirit; not by the Word separately, nor by the Spirit separately, but by the Word and Spirit conjointly. The indwelling by the Word is also called the indwelling by faith.

3. It is evident, therefore, that the Word is not efficacious alone, nor is the Spirit efficacious alone, in the redemptive processes, and the Scriptures so teach.

4. Grace and knowledge are correlative, and the Spirit's gracious work shall be perfected when knowledge is perfected, when "we shall know even as we are known." This embraces the salvation of infants and adults alike.

5. The Spirit is the paraclete or advocate in the soul, representing the divine claims, just as Christ is the advocate with the Father pleading for us.

6. His initial work in the redemptive processes is to convince of sin, righteousness and judgment. The Word without the Spirit is impotent here; and the Spirit convinces by the Word.

7. Hatred of sin and love of righteousness spring out of a heart changed, new created, regenerated, born again,

renewed. This change is wrought only by the Spirit and maintained by his personal indwelling.

8. Repentance and faith are sister graces and inseparable, wrought by the Spirit through the Word. Faith in Jesus Christ and repentance unto life are his gifts — each a "saving grace."

9. These several things are best expressed in familiar formularies:

"We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit."

"The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling."

"Effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel."

10. When the Spirit has wrought all this, sin has been pardoned and justification is complete; and the believing sinner has been adopted into God's family, and has a "right to all the privileges of the sons of God."

In all this the believer has life instead of death, is saved instead of lost, is justified and not condemned. He has the washing of regeneration and the renewal of the Holy Ghost, which is the true baptism. There is a proper sense in which his salvation is complete and perfect; it cannot be undone. He belongs to God, and is holy to the Lord by baptism, by covenant, and by purchase.

11. But the work of the Spirit has only just begun. There is yet no perfected intrinsic holiness of heart and life. The babe must grow to manhood; a warfare must be accomplished; an abiding character is to be formed.

This we call sanctification, and must be wrought by the same indwelling Spirit working by and through the truth. "Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto righteousness."

12. The Spirit works in us with a transforming power, changing us into the same image from glory to glory when we behold as in a glass the glory of the Lord; and the Spirit shall add the last touch to the divine image when we shall see him as he is.

13. The Spirit gives us assurance of God's love according as a weaker or stronger faith lays hold on Christ and rests on him. There is another source of assurance when the Holy Ghost sheds abroad the love of God in our hearts, and enables us to glory in tribulations also, for tribulation worketh patience, and patience experience, and experience hope. These two sources of assurance do check and verify each other as against the self-confidence of the carnal heart and its counterfeit graces.

Peace of conscience, joy in the Holy Ghost, and increase of grace are wrought by him under the same conditions and in varied measure, all of which we learn from Romans v. 1–6.

14. Closely allied to these things is the witness of the Spirit, bearing witness with our spirit that we are the children of God. This witness is twofold. All the graces, faith, peace, hope, joy and love, and such like, are wrought by the Spirit, and just so far as we recognize them in exercise, they are the witness of the Spirit. The fruits of good living are also wrought by the Spirit, and are his witness. So, also, these two do check and verify each other.

15. The indwelling Spirit makes the Word, sacraments

and prayer effectual means of salvation, not by any virtue in them, as means of grace. He convinces and converts sinners by the Word and builds them up in holiness and comfort through faith unto salvation; he helps our infirmities in prayer, teaching us what things we need, and making intercession for us; and he represents, seals and applies Christ and the benefits of the new covenant to believers.

Effectual prayer has the mind of the Spirit, and is in accordance with the divine will; and this will is revealed in the Word so that faith rests on a sure warrant; but in other matters in which his will is not revealed we say, "Thy will be done."

16. The indwelling Spirit shall at death make our souls perfect in holiness and meet for the inheritance of the saints in light. Shall he not also quicken our mortal bodies into the likeness of Christ's glorious body in that great day?

17. The indwelling Spirit is the earnest, the pledge and the seal of the covenant of redemption. The Father originated this covenant, the Son administered and executed it, and the Spirit applies and perfects it to all generations. All that we know of it is revealed in the Scriptures, and we may not add to nor detract from the Spirit's glorious work.

This summary has been limited to the agency of the Spirit in redemptive processes. It is not pertinent here to note and classify his agency in the providential government and control of nations and individuals and the direction of their destiny.

It is pertinent to add that the agency of the Spirit through the truth is the same, whether one sinner be convicted and converted in a day or in a year, or whether three thousand be saved in a day, as at Pentecost, or five

thousand one other day. And so will it be when a "nation shall be born in a day." "Not by might, nor by power, but by my Spirit, saith the Lord." To him be all the glory. He uses his people to make known the truth; he only can use it to make men wise unto salvation.